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OFFICE ... 17 MAY 1933

STRI DHARMA

Official Organ of the Women's Indian Association

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Action Against Mrs. Cousins
Hindu Marriage Dissolution Bill
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1933

Editor :—Dr. (Mrs.) Muthulakshmi Reddi
Sub-Editor :—Sri G. Visalakshi

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WOMEN'S INDIAN ASSOCIATION

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Stri Dharma

Editor: Dr. (Mrs.) Muthulakshmi Reddi

Headquarters: Pantheon Gardens, Egmore, Madras

2

17 MAY 1933

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note :—All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras.

Subscribers are requested to mention their subscription number when reporting complaints or change of address etc. These communications should reach our office by the 15th of every month.

Notes and Comments

Mrs. Cousins' Imprisonment

We are sure that our readers have learnt with deep sorrow the news of Mrs. Cousins' imprisonment. No one can help admiring the courage, selflessness and sincerity that has prompted her to sacrifice herself for the cause she has so much at heart. To a woman, whose every moment, ordinarily, is usefully employed, the forced inactivity must mean a real sacrifice. But she has the great comfort of having lived up to her ideals, and the loving thoughts of friends and admirers that constantly surround her will make her time of retirement happy. Mrs. Cousins has spent her life serving the women of India. Their uplift, social, political, economic and cultural has been the ardent task to which she has given her inexhaustable energy. Those of us who have had the privilege of working with her must bear witness to her sincere love for India and the highest idealism that has characterized Mrs. Cousins. She is certainly 'Big' in the finest sense of the term nor has she failed to inspire a reciprocal affection in our hearts. She is one of the founders of the Women's Indian Association. The All-India and the All-Asian Women's Conferences were the outcome of her untiring labour. It was the realisation of a dream she cherished. There are people of vision and people of energy but when both these qualities are found in a single personality, then great things happen. Mrs. Cousins is one of these rare people and we lovingly acknowledge all the service she has rendered to the women of India and look forward to the time when she will be in our midst once again.

The Unity Conference

The secretary, Women's Indian Association, having received an invitation from the Unity Conference to send delegates to represent the Women's Indian Association requested Mrs. Brijlal Nehru, who has recently returned from abroad, to represent the Association at the conference. Mrs. Nehru having kindly consented to do so, has been deputed to represent the Women's Indian Association at the Unity Conference, Allahabad.

Dr. (Mrs.) Muthulakshmi Reddi also has left Madras to attend the conference. I do not think there is a single man or woman in India, who does not realise that the only way to freedom for India lies in the welding of the various great communities of India into a solid nation by the infusing of an ideal, that is common to one and all.

The way to self-realisation lies in self-forgetfulness and as each great community will agree generously to forget itself and its narrower communal interests, it will find its life more fully and more surely in the greater life of the nation. Faith and love have achieved more in this world than mere critical and exacting adherence to the legal and formal aspects of life. For when we seek the Kingdom of Heaven, all else is automatically added unto us, but when we seek other things first, the Kingdom of Heaven is not added on. If national freedom is our Kingdom of Heaven, then we must seek that first and that alone trusting that all other things like communal and group interests will adjust themselves automatically, in an atmosphere of peace and trust and harmony. We believe that this is the prevailing feeling, hence we are sure the conference will rise superior to all the great and real difficulties that lie in its path. We have seen the wonderful result of the Poona Conference, the Allahabad Conference and we fully trust that the Unity Conference will be the crowning success and once for all Indians will be absolved of the stigma that they cannot stand together as one man to achieve the freedom of their country. The Women of India, alone, have never thought in terms of community but only in terms of a common womanhood and humanity and we are sure their example will not fail to inspire those of our brothers who are still labouring under the old ideas. Our best wishes are for the success of the conference.

Guruvayur

Women's Indian Association has received a message from Mahatma Gandhiji urging upon them the necessity of their throwing their wholehearted energies into the work for removing 'Untouchability' from this land. A message from Mahatma Gandhiji can never fail to draw a loving and ready response from any Indian much less from women who have always stood for every reform that would tend to make all humanity happier and better.

Apart from this it cannot but strike any thinking person that so long as the vast Hindu community which constitutes the majority of the Indian people remains divided against itself there can be no substantial political advance in the country because the very idea of

Joint Electorate, for which Mahatma Gandhi staked his life, is entirely dependent for its successful application in practice to the removal of all customs that lead the higher caste Hindus to deprive their oppressed brothers and sisters of any rights, whether civic or religious. It is therefore imperative that in a situation like this where ancient customs and usages with all the traditions to support them are on the one hand and the immediate needs and injuries done to a vast number of our fellowmen are on the other, the demands of the latter upon our conscience should take the first place. We feel that laws and customs that no longer command the sanction of love, reason, and humanity should be changed and if need be, even cast off in order to remove the disabilities that such usages and customs have laid upon innocent shoulders for generations, for after all there is nothing greater or higher in creation than human personality. Whatever law or custom tends to injure or demoralise or insult the human being, cannot and should not have a place upon the statute books of any progressive nation. Laws are made for the benefit of men and not men for the laws. Therefore since untouchability and all its accompanying evils lay upon the shoulders of many millions of our brothers and sisters, an insupportable burden of insult and injury and deprivation, no Indian should, at this stage, be found unwilling to atone to these people by throwing open the temples, tanks, wells and all other places of common worship and common use. No matter what fossilized customs have to be broken in doing so.

Avvai Orphanage

In another part of this issue of Stri Dharma our readers will find a detailed account of the activities of the 'Avvai Orphanage'. It is evident from the report of Dr. (Mrs.) Muthulakshmi Reddi, whose love for children and splendid public spirit are responsible for the beginning of this very badly needed institution that there is, more demand than the supply can meet. It should move the heart of every man and woman, who is a father or mother, to picture the poor destitute girls who cannot find a home in a vast city like this. Those institutions which receive delinquent children like the Certified Schools and the Children's Aid Society are hardly suitable for keeping those poor children who have committed no other sin except that of being poor and destitute. The great amount of fine human material that is wasted in the shape of uncared for and destitute children who receive no help or home is not only to be deplored but put an end to as speedily as possible and measures should be taken that all such children should not lack for elementary needs of life which are their birthright. It is a pressing need in Madras that there should be many homes like the 'Avvai Orphanage' where

poor girls will find shelter and a happy home where they may develop mentally, morally and spiritually and eventually each such rescued child may become an active and useful citizen of India. Every civilised nation has provided for its waifs and homeless destitutes and it would be a dark slur on the name of any country or city that does not do so. The least we can do in this direction is to support with money, work and in any other way most suitable the institution that has been already started by the unselfishness energy and unquenchable faith of our sister Dr. Muthulakshmi Reddi. We appeal to readers of Stri Dharma not only to help it themselves but also to pass on the message to their friends. We were all children ourselves and we all have children who are our-own. Let us not forget the thousands of little children who are in need of a home, a meal or the facilities for education and a chance in life. We are all agreed that "Service" is a high ideal. Service to children is I think the highest.

Children's Hospital

We have read with great pleasure and gratification that at last government have sanctioned money for the building of a children's hospital. How much such a hospital is needed in a big city like Madras we are all quite aware. Besides our gratification has another reason and that is that this grant for a children's hospital is the fruit of the labours of Dr. Muthulakshmi Reddi while she was in the Legislative Council. The hand of a woman, and one whose services are so valued and valuable as those of Dr. Muthulakshmi Reddi, sowed the seed and watered it and soon the tree will be the shelter for many and many a suffering little child who will be healed in the hospital that is going to be built. The ailments of children and their treatment greatly differ from those of adults and a hospital that is exclusively for children will provide just the necessary atmosphere and treatment. We congratulate the government and the committee for their achievement.

Gandhiji's Fast

We are sure that every one has read with deepest relief the news of Mahatmaji's postponing his fast indefinitely. No one fails to realise how precious is the life of this one frail man to India, because he has given the supreme sacrifice in order to embody the ideals and aspirations of a great people.

In the absence of Dr. (Mrs Muthulakshmi Reddi, who has gone to attend the All India Women's Conference at Lucknow and the Unity Conference at Allahabad this issue of Stri Dharma has been edited by Sri. G. Visalakshmi Ammal, and Mrs. H. M. Dadabhoy.

The Avvai Orphanage

SCHEME OF WORK EXPLAINED

The anniversary and prize-giving function of the Avvai Orphanage for Girls, Madras, took place on the afternoon of Friday Dec. 13, at the Pantheon Gardens, Egmore. The function was well attended and the Hon. Mr. B. Ramachandra Reddi presided. The proceedings commenced with prayer. Action songs in Tamil, a description of the life of the poetess Avvai in Telugu and Tamil, a dialogue and a few other interesting items followed, in which the girls did their part well.

SECRETARY'S REPORT

Dr. Muthulakshmi Reddi, the Secretary and Treasurer of the Orphanage, presented the report on the working of the Orphanage from which the following are extracts:

Our Institution is named "Avvai Orphanage" after the great South Indian Poetess Avvai. True to its name, it is open to children of all castes and creeds. The conditions for admission of a girl are her health, merit and character. If she is either a destitute or a poor fatherless girl, no fee is charged, but relations or parents, if living, are asked to contribute as much as they can towards her maintenance. Every child is taught to look upon every other as its equal and as children of one family and not to question one another's caste.

AIMS AND OBJECTS

The Orphanage is under a committee of management composed of the following ladies:—(Dr.) Mrs. Muthulakshmi Reddi, (Secretary and Treasurer), Mrs. Rajivi Shiva Rao, (Dr.) Mrs, Parukutti Raman, Mrs. K. C. Achaya, Srimathi G. Visalakshi, Mrs. Ammu Swaminathan, Miss C. N. Nallamuthu Ammal, Mrs. Venkatappa and Mrs. T. G. Pillai.

We pay special attention to religious and moral education of these children as all true education, culture and training for right citizenship or leadership should rest on a religious and spiritual foundation.

Opened in July 1930, with about ten inmates, the present strength of the orphanage is thirty, The ages of the girls vary from 4 to 18. The older girls do home-keeping, cleaning, dusting, cooking and are asked to look after the needs of the smaller children in the Home. The girls attend the adjacent school, the National Girls' School, the Lady Willingdon College, the Sarada Vidyalaya and the Mylapore Convent. The Committee is grateful to the management of the above institutions for giving these poor orphans fee concessions and fee remissions. Our residence at present is a rented building, No. 1, Kutcherry Road, Mylapore, the building itself is well-lighted, well ventilated and has a small garden in front and behind.

We appeal to the public to make it possible for us to take up a larger building and admit more deserving children. An orphanage for the city of

Madras is an urgent and absolute need. Cities like Bombay, Calcutta and Lahore, and Ceylon have orphanages for their children. In this city itself, there are many run by Christian missionary organisations. Our ambition is to expand the Home so as to admit boys and girls of an any age even from the infant age up to 18, to open a children's department and nursery section, so that no child after coming into the world may suffer on account of neglect, destitution or poverty. It is a duty that every man or woman and every parent in particular owes to divine child-hood, whatever its origin may be.

We appeal to the good and generous public to direct their charity to relieve the sorrows of our children by donating liberally to the 'Avvai Orphanage" so that India may carry out the declaration of Geneva on the rights of children by which men and women of all nations, recognising that mankind owes to a child the best that it has to give, declare and accept it as their duty, nationality or creed. The declaration states:

1. The child must be given the means requisite for its normal development, both materially and spiritually.
2. The child that is hungry must be fed, the child that is backward must be helped, the delinquent child must be reclaimed, and the orphan and the waif must be sheltered and succoured.
3. The child must be the first to receive relief in times of distress.
4. The child must be put in a position to earn a livelihood and must be protected from every form of exploitation.
5. The child must be brought up in the consciousness that its talents must be devoted to the service of its fellowmen.

Out of our love for all children we have begun this sacred work in full faith in vision and in hope; faith in the goodness of humanity and vision of a future for all selfless work and hope of winning public sympathy and support for a worthy cause.

We want women, strong of soul yet lowly
With that rare greatness born of nobleness,
Women whose lives are pure, and clean and holy
The women whom, our land and brethren bless,
Brave, earnest women, helpful to each other
With finest scorn for all things low and mean,

(The Ideal Woman)

Dr. (Mrs.) Muthulakshmi Reddi then read the list of donations received and promised.

THE NEED FOR AN ORPHANAGE

Dr. C. Natesa Mudaliar said that an orphanage of the kind started was a necessity. He was glad that the children took care of themselves and were being educated on proper lines.

Mr. T. S. Ramaswami Aiyar said that it was but right that children, whether born destitute or who became destitute later, should be afforded a chance of living a successful and useful life in society even as children coming from rich parents; and to this end an orphanage was the most useful institution.

Mrs. Ramaswami Sivan, pleaded for the establishment of orphanages, one for each street. Children were the embodiment of God, she said, and they must be cared for and nurtured.

CHAIRMANS REMARKS

The chairman said that all praise for the successful working of the orphanage was due to the unstinting efforts and enthusiasm of Dr. Muthulakshmi Reddi aud her colleagues. But without resting content with merely praising them, it was the duty of the public to help them actively. He was sure that public spirit was not wanting in India and if only rich men were properly approached, they would give their help to such institutions. He hoped that the inmates of the orphanage would grow imbibing the high ideals set for them and bring a good name to their institution. He wished them all success.

With a vote of thanks to the chairman and others and with the singing of "mangalam," the function terminated.

—*Hindu*

If I were to look over the world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve the attention even those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India—(*Max Muller*)

No man is good enough to rule another man, and no nation is good enough to rule another nation. For a man to rule himself is liberty. But for either to rule another is tyranny. If any nation robs another nation of its freedom it does not deserve freedom for itself, and under a just God it will not long retain it.—(*Abraham Lincoln*)

Action Against Mrs. Cousins

SEQUEL TO RECENT SPEECHES

The Third Presidency Magistrate, Mr. David Nadar, has issued a bailable warrant, making it returnable today at 4 p.m. against Mrs. M.E. Cousins, under Section 108, Cr.P.C., in connection with the recent speeches she had made in the city, asking her to show cause why she should not be bound over to be of good behaviour for a period of one year and execute a bond for Rs. 10,000 and also two sureties for a like sum each.

PROCEEDINGS IN COURT

The warrant was issued at about 3 p.m. and immediately Inspector O'Brien and Sub-Inspector Upshon proceeded in a car to serve it on Mrs. Cousins. They went to Mrs. Swaminathan's residence in Chetput and finding that Mrs. Cousins was at Adyar, the police officers immediately drove to Adyar.

From Adyar, Mrs. Cousins was taken to the residence of Mrs. Ammu Swaminathan in Harrington Road and from there she came to the Court at about 4-20 p.m., accompanied by Mrs, Swaminathan.

His Worship took up the case at 4-40 p.m. Mrs. Cousins was handed the warrant in Court and she acknowledged receipt of the same. The notice ran as follows:

To Mrs. M. E. Cousins, Harrington Road, Madras—Accused.

Whereas the police of Madras City have, this day, put up a charge-sheet against you, alleging that you intentionally disseminate or attempt to disseminate seditious matter, that is to say, any matter, the publication of which is punishable under Section 124-A I. P. C. and that extracts of such matter from your speeches in Madras on 31-12-'32 and 7-12-'32 are attached hereto.

Notice is hereby given to you to show cause why you should not be bound over to maintain good behaviour, self in the sum of rupees ten thousand, with two sureties for a like sum for a period of twelve months in accordance with the provisions of Section 108 of the Criminal Procedure Code.

Dated at Madras this 9th day of December 1932.

(Sd.) S. David Nadar, Presidency Magistrate.

Extracts from her speech delivered in Gokhale Hall on 3-12-'32 and at the Triplicane Beach on 7-12-'32, were also attached to the notice.

The notice as well as the extracts of her speeches were then read out.

MRS. COUSINS REMANDED TO PENITENTIARY

When the Court rose at about 5 o'clock the enquiry had not started. The hearing will be taken up to-morrow.

Mrs. Cousins has been remanded to the Penitentiary.

The Court Hall was crowded with ladies and gentlemen and practitioners, this afternoon when Mr. S. David Nadar, Third Presidency Magistrate,

Egmore took up for hearing the case against Mrs. M. E. Cousins, who had been asked to show cause why she should not be bound over to be of good behaviour for a period of one year and to execute a bond for Rs. 10,000 and furnish two sureties for a like amount each.

Prominent among those present during the hearing were Messrs. K. Bashyam Iyengar, B. Jagannatha Das, M. Bhakthavatsalam, E. Krishna Aiyar, R. Chinnaswami Iyengar, G. V. Kripanidhi, B, Shiva Rao, Mrs. A. Lakshmipathi, Mrs. Herbert White, Mrs, Harper Moll, Mrs. Hannen Angelo, Srimathi Ambujammal, Srimathi Jnanammal, Dr. (Mrs.) Muthulakshmi Reddi, Mrs. B. Shiva Rao.

The case was taken up at 3-15 p.m. and the prosecution examined Rao Sahib N. Ramanatha Pillai, Inspector of Police, Intelligence Section, Crime Department, Madras, as the first witness.

Mrs. Cousins stated that she had no desire to cross-examine the witness.

MRS. COUSINS' STATEMENT

When asked as to what she had to say, Mrs. Cousins made the following statement :—

The fact that I am on trial in this Court to-day is no accident. It is the result cf 17 years of intimate living and working with my Indian sisters and brothers. In moving freely with them in attempting to do constructive work, I and my husband learnt how exploitation and injustice through foreign rule is so crushing them down. I have openly stated all along that India should have Home Rule immediately. I was a co-worker for this for years with Dr. Annie Besant and took part in the agitation connected with her internment in this cause. I also shared in formulating the Commonwealth of India Bill. Government repression of organised Congress opinion, the largest representative opinion in India, has become even more severe since then. I watched it in 1930-31, I reported what I had seen in New York and Geneva during my visits there in the past 18 months. In those centres of international opinion, I laid bare the dual game Britain is playing,—its pretence of making a constitution to give India freedom but its determination to hold tight to everything essential to India's self-government. I showed that its demands for united and social reforms as necessary to Swaraj, were conditions such as no country had ever complied with. I proved that instead of freedom, the Government by Ordinances was designed to break if possible the spirit, ruin the health and cripple the resources of all the people of India who are determined to win the political freedom they want. Representative associations of 18 countries have deputed me to tell the people here that they "sympathise with them and that they denounce the rule of violence and tyranny now imposed on India," as the New York protest meeting expressed it.

Now that I return to India, the Ordinances have been turned into a law for three years. This is a challenge to every believer in free speech, free political assembly, free press, free picketing, free peaceful self-expression. I adhere to everything I said in public. I reiterate that the Ordinance Bill and the Ordinance Law should be made inoperative by everyone ignoring them by non-violent defiance, for criticism of proposed Constitutions is more needed now than ever and political programmes must be worked up. I would not be a worthy

daughter of Ireland if I did not stand shoulder to shoulder with the wonderful women and spirited men of the Congress at this time. Evidently the Government thinks me a valuable ally of the Congress cause when they priced my freedom by bail at Rs. 30,000! If it is their intention to strike me dumb for a year, are we to deduce that their new Constitution is going to be so unsatisfactory that I must be locked up for all that time to prevent criticism of it? Have you no hope of welcome reception within one year? Are all political workers to be gagged till this time next year? If this is British justice and democracy, then I am proud to stand here in support of free speech and Indian national freedom, and I am ashamed that English idealism has fallen to the present depths of oppression and suppression.

Mrs. Cousins stated to the Court that she did not propose to examine any defence witness.

The Magistrate adjourned for a few minutes.

MRS. COUSINS SENTENCED TO ONE YEAR SIMPLE IMPRISONMENT

The Magistrate came to the court hall at 4-45 and delivered an order finding that the s eeches made were such as were punishable under section 124-A and ordered her to execute a bond for Rs. 10,000 and to furnish two sureties of Rs. 5,000 each under Sec. 108, Cr. P, C.

Mrs. Cousins said: I am not prepared to enter any bond for good behaviour. I will continue to behave as in the past as I consider it good behaviour.

The Magistrate thereupon directed her under Section 117, Cr. P. C., to undergo simple imprisonment for one year or until such time as she would execute that b nd.

DETAILS OF PROCEEDINGS

The following are further details of the trial of Mrs. Cousins before the Third Presidency Magistrate, Madras, Mr. S. David Nadar, in connection with the security proceedings taken against her. The case was taken up at 3-15p.m. on Saturday last and the prosecution examined Rao Saheb N. Ramanatha Pillai, Inspector of Police, Intelligence Section, Crime Department, as the first witness:—

He deposed: I have been watching the political feeling in the city for the last one year. The activities of Civil disobedience are at present less vigorous. I know Mrs. Cousins for the last four or five years. Mrs. Cousins was living in the Theosophical Gardens, Adyar, but now she is residing at Harrington Road, Chetput, with Mrs. Ammu Swaminathan.

Recently Mrs. Cousins returned to India after a tour out of India. There was a meeting at the Gokhale Hall on 3rd December. It was attended by a shorthand Sub-Inspector, Mr. Gansham Singh, who is a witness in this case The Sub-Inspector gave a transcription of the speech made by Mrs. Cousins at that meeting. I forwarded the copy to the Commissioner. I read the speech. I did not attend the meeting. There was another meeting at the Tilak Ghat, Triplicane Beach, on 7th December at which Mrs. Cousins spoke. I attended the meeting. The same shorthand Sub-Inspector attended and recorded her speech. A transcription of the speech was submitted to me. About four to

five hundred persons attended the meeting. The effect of the speech was to induce people to defy law as laws were unjust. She also stated that she had the backing of the Irish and American peoples. Mrs. Cousins is an influential lady and she has got a following. The Commissioner of Police passed an order under Section 144, Cr. P. C. on 8th December prohibiting her from organising meetings or speaking therein. A copy of the order was served on her. Another order under Section 144, Cr. P. C. was passed on 9th December prohibiting her from speaking at any meeting. This is an amendment of the first order. There was a meeting yesterday at which she was expected to speak. At the meeting held on 7th December some handbills bearing the name of Mrs. Cousins were distributed.

Mrs. Cousins stated that she had no desire to cross-examine the witness.

Mr. T. C. Ghansham Singh, shorthand sub-inspector, was then examined. He deposed that he had been a reporter for the last sixteen years. He attended a meeting at the Gokhale Hall on 3rd December. Mrs. Cousins spoke at that meeting. He took a verbatim report of the speech, transcribed the same and submitted it to the Inspector. About two hundred persons attended the meeting. The speech in his opinion, induced a spirit of defiance of law. He also reported the meeting held at Tilak Ghat on the 7th Mrs. Cousins was the main speaker that day. A transcript of the speech was submitted by him.

Questioned by Mrs. Cousins, the witness stated that this number was only an approximate estimate.

Witness then read extracts from the speeches made by Mrs. Cousins which the prosecution alleged to be objectionable.

Mrs. Cousins stated that she had no desire to cross-examine the witness.

MAGISTRATE'S ORDER

At 4-45 p.m. the Magistrate returned to the Court and passed the following order:

Mrs. M. E. Cousins has been ordered under Sec. 108, Cr. P. C., to show cause why she should not be ordered to execute a bond for Rs. 10,000 with two sureties of similar sum to be of good behavour for a period of one year in that she intentionally disseminated or attempted to disseminate seditious matter that is to say matter, the publication of which was punishable under Sec. 124-A. I.P.C. Two witnesses were examined for the prosecution. P.W. I was the Inspector of Police and P. W. 2 was the Shorthand Sub-Inspector. P.W. 2 attended the meetings held in the Gokhale Hall on the 3rd December and at the Triplicane Beach on the 7th, at both of which Mrs. Cousins addressed. In her speech on the 3rd, she, among other things, stated: "Government is allowed to tyrannise over the people. The Government is the greatest terrorist of the nation. You simply defy the laws. The Government is putting the people down and destroys the health of the prisoners, grabs the buildings and loots the people by intense fines. It is disorder and not order and law. So that defy the Ordinances and make them inoperative." In her speech on the 7th instant, she, among other things has stated; "India is being today suppressed and kept in slavery. India is being exploited. She is suppressed by terrorism, by a policy of trying to crush out the spirit of the Indian people by illegal

Ordinances. The British Government have started a war on India by being terrorists themselves. Make it inoperative by defying them." She also has stated. "By preventing picketing as illegal, the Government is a hypocrite." These are harsh words, the Magistrate continued, the publication of which is punishable under Sec. 124-A. Mrs. Cousins in her statement only reiterates the above words. She practically admits that she disseminated matter punishable under Sec. 124-A, I. P. C., and comes within the purview of Section 108, Cr. P. C. I therefore order her to enter into bond for Rs. 10,000 with two sureties for 10,000 each to be of good behaviour for a period of one year.

The Magistrate: Are you willing to execute the bond?

Mrs. Cousins: I have no desire to enter into any such bond. I will continue to be of good behaviour as I have been in the past.

The Magistrate thereupon passed the following further order:

"Mrs. Cousins is not prepared to enter into bond and states that she will continue to behave as in the past. I therefore order her under Section 123, I. P. C., to undergo simple imprisonment for one year or until such time as she executes the bond asked for."

Mr. P. Rajagopalachariar, Prosecuting Inspector, then stated that he had been instructed to submit to the Magistrate that there was no accommodation in the Vellore Jail for women and that Mrs. Cousins should be remanded to the Madras Penitentiary.

Mrs. Cousins protested against this. She stated that only recently several ladies were released from the Vellore jail and she knew there was accommodation in the Vellore Jail which had been specially built for women prisoners.

The Prosecuting Inspector pointed out that for a lady of the standing and status of Mrs. Cousins, there were no satisfactory arrangements in the Vellore Jail.

Mrs. Cousins again protested and said that she was willing to take any class lower than that ordered for her and she claimed to be confined in the Vellore Jail.

The Magistrate observed that he could not decide the place in which she could be kept. It was for the Government but for the present he was going to remand her to the Madras Penitentiary.

Mr. Cousins then shook hands with the numerous friends who had come to witness the trial and was taken to the Penitentiary in a special car.

MRS. COUSINS REMOVED TO VELLORE

Under orders of the local Government on the ground principally of lack of convenience in the Madras Penitentiary, Mrs. M. E. Cousins was transferred yesterday afternoon to the Women's Jail at Vellore by the Bangalore Express. She was taken in a motor car to the Central Station and from there in a second class compartment to Vellore, escorted by a Sub-Inspector of Police and a Sergeant.

Hindu Marriages Dissolution Bill

The Bill which is a very modest measure seeks to introduce reform on a matter which does not and cannot affect in any way the structure of Hindu society, any more than the Widow Remarriage Act, the Inter-caste Marriage Act and the Sarda Act have affected it. It cannot be denied that dissolution of marriage was allowed in the Smrithis of Narada, Vasista and Manu. The practice gradually fell into disuse, and around this disuse arose custom. There are still many sub-castes among Sudras which follow the ancient custom. These sub-castes have not in any way suffered by it. Divorce is allowed among Muslims, Buddhists and Sikhs, as also among Parsees and Christians, and it has all along prevailed among the Nayars of Malabar. The Madras Legislative Council has recently passed the Nambudri Marriage Act which enforces polygamy and admits of divorce. The Nambudri Brahmins are among the most orthodox class among Brahmins and Sri Sankaracharya belonged to that class. They are governed by Hindu law, their marriages are performed with the same solemnity and ritual as is observed in the case of other Brahmin marriages, and it is as much a sacrament as other Hindu marriages are. Still there has been passed an Act which allows divorce to them. The cry therefore that, Hindu society will be disrupted in case divorce is permitted, is without any sub-stratum of truth.

It is said that divorce in the West is becoming very prevalent, and that divines have raised the cry that it is likely to become a social menace. The reason for this is the plunge into a material life where religion is thrown into the background. Divorce has not become a menace to society among Buddists, Muslims and Parsees, and Indian Christians as also among the Nayars of Malabar. The day is far far distant when Hindus are likely to become as material as the Christian nations of Europe and America. The period is so distant that it should not be trotted out as a reason for opposing the legislation proposed.

Female education has now become an accomplished fact and the craze for English education is on the increase. You have opened the vision of our girls. Cases can be counted by the hundred where Hindu husbands of the higher castes have dealt brutally with their wives and where they have discarded them taken a second wife for no valid reason whatsoever. It is cruel to leave such unfortunate girls to their fate. The fear of her using her right to get a divorce, and the publicity which will attach to it, is sure to make many an inhuman husband behave better.

It will be a surprise to many that Sree Ramachandra wanted to divorce his wife Seetha, after his liberating her. In the Ramayana, Yudhakanda, Chapter 11d, you will find his saying to her that he did not want her any more, and that she was at liberty to marry anyone she pleased. So also, Draupadi says to the Kauravas that her lord Dharmaraja having staked himself and become a slave, lost all his rights over her, and had no right to stake her in his game of dice. These incidents show that divorce was allowed in the Puranic age.

Coming now to the Bill itself, although the preamble says that it applies to all "persons professing the Hindu religion", clause 2 refers only to "a Hindu wife". This raises the doubt whether a Hindu husband is or is not entitled to sue for divorce. To clear this doubt the words "husband or" should be inserted before the word "wife", and the words "his or" should be inserted between the word "of" and the words "her marriage".

The three reasons which alone permit of obtaining a divorce, are very restrictive. There is no reason why desertion for a period of, say two years, and continued cruelty should not be made grounds for divorce. Polygamy, not justified by any of the reasons allowed by the Shastras, should also afford a ground for divorce.

"Impotency of the husband". Impotency which arises after the wife has given birth to children should not be made ground for divorce.

All the three reasons should not permit of a divorce in case they arise after a period of ten years after marriage and should not be capable of exercise when children of the marriage are living.

The Bill should fix the form in which the suit is to be brought, as has been done in the Indian Divorce Act. The lowest courts should be eliminated and jurisdiction given only to Sub-courts and District-courts.

The bill proposes to deal only with valid marriages which are sought to be dissolved. It seems expedient to include in the bill a provision to sue for a declaration that a marriage is invalid, such as a marriage between sagetras and marriages between persons within prohibited degrees. Also marriages that have been brought about by fraud or misrepresentation, for instance, when a person of one caste is made to marry a girl of an inferior caste, on the representation that she is of his caste and vice versa.

C. V. VISVANATHA SASTRY

10

How to Alleviate the Miseries of Deserted Hindu Wives

AMEND HINDU MARRIAGE LAW

Why reform of our Hindu Marriage Law is necessary :

Because—

1. Owing to a double standard of morality under the Hindu Law as it now stands, there are millions of married persons who are undergoing grievous and undeserved suffering without any remedy.

2. The Marriage Law has as often as not failed to act as a true sacrament, with the result that, as many social reformers and lawyers have asserted, the existing Hindu Law is singularly unjust and unkind to the female sex.

3. Marriage implies that a man and woman enter, in all good faith, into what they intend to be a permanent union. In most cases this intention is carried out, while in others it cannot be carried out. The result of the present law is as often as not to encourage a cowardly form of desertion in spite of which the deserted wife remains legally tied to a man whom she cannot sue equitably for maintenance.

4. Since all other efforts have so far failed to impress Hindu Society with the intolerable hardships which the existing Marriage law inflicts on the deserted wife in Hinduism, it is absolutely necessary to deal with unhappy marriages *by providing a qualified divorce.*

5. A qualified divorce will prevent an innocent person from being tied for life to an incurable leper or lunatic, to one who has wilfully deserted or maliciously ill-treated his partner, or to one undergoing a commuted life-sentence, or to a man whose love is indistinguishable from hate, and who knows that he can commit adultery without any check from society.

6. Many tragedies in human life are due to our human disposition to cruelty and jealousy. Even the wisest men and women sometimes fail to solve their marital mistakes. It is precisely this factor in human affairs that makes it absolutely indispensable (in all those cases where husband and wife are hopelessly estranged from each other) to give a relief to the suffering spouse by a qualified divorce. Could a better remedy be thought of? The critics of "divorce" fail to realize that the temperaments of the husband and the wife may, in some cases, chance to be so entirely incompatible that to compel them any longer to live together would amount to an attempt to reconcile fire and water, which is bound to result in the destruction of both.

7. Divorce makes it clear to the ordinary man and woman that they must behave well in the married state or run the risk of losing its advantages. It therefore lifts up the community to a level where happy marriages are much more likely to occur.

8. The union of the sexes will be purified by the absolute prohibition of every kind of extra-matrimonial connection. It will ensure the proper understanding between man and women. It will remove the innocent children from the dangerous and demoralising influence of the incapable or guilty parent. And it will protect the vast majority, at the expense of a very small minority.

9. To condemn war and violence throughout the world, we should first introduce peaceful and non-violent methods in our social life. So long as we permit outgrown, obsolete traditions to dominate our Marriage Law, the number of deserted wives and their woes are bound to increase in intensity and volume. The Marriage Law must be improved, otherwise our progress will be retarded.

A victim of the one-sidedness of the Hindu Marriage Law

MR. BHAGAT RAM

And go to the untouchables, the cobblers, the sweepers and others of their kind. and tell them, 'You are the soul of the nation, and in you lies infinite energy which can revolutionise the world. Stand up, shake off your shackles, and the whole world shall wonder at you.' Go and found schools among them, and invest them with the Sacred thread.

SWAMI VIVEKANANDA

As unto the bow the cord is,
So unto the man is woman.
Though she bends him, she obeys him.
Though she draws him, yet she follows,
Useless each without the other .... Longfellow

Headquarters

HINDUISM AND SOCIAL RECONSTRUCTION

SUPPORT TO SARDA ACT AND TEMPLE ENTRY

A largely attended public meeting was held on December 2nd at the Gokhale Hall with Sir C. Sankaran Nair in the chair when speeches were made advocating temple-entry for Harijans and pleading for progressive reforms in the Hindu society. The meeting was convened under the auspices of the Women's Indian Association, the South Indian National Association and the Young Men's Indian Association.

In his introductory remarks, the Chairman said that he quiet well remembered the days when the social reform movement was first started in Madras by the late Justice Ranade. In those days, the methods adopted were quite different from the ones adopted now. In those days, the leaders tried to find out texts which would permit the changes desired and this involved intense study of the Vedas and Sastras. But now reformers were impatient and wanted things to be done quickly. The movement had gained strength and even ladies had come forward and this was a very hopeful sign.

WOMEN IN HINDU SOCIETY

Dr. (Mrs.) Muthulakshmi Reddi said that Hinduism was passing through a critical stage and the question was whether it would stand the test of modern times and whether it could adapt itself to suit modern conditions She believed that Hinduism was the embodiment of the grand thoughts and ideals of ancient seers and not the various conflicting practices now found in the country. She said that that day she would only refer to the place of women in Hindu society. In Vedic days women had equal rights with men, had equal facilities for acquiring knowledge and equal freedom to choose their partners. In those days they had not heard of a single instance in which women had abused this freedom. In later periods, women had somehow lost those rights and at the present time they were demanding back only those rights of which they were deprived of and not any new ones.

The speaker then dwelt at length on the evils of early marriage, a custom imported into Hindu society and pointed out that, if marriage was to be a sacrament, the contracting parties must fully realise the significance of the sacrament. If this should be granted, the system of early marriage must be condemned. The Sarda Act, which was intended to remedy this evil, was observed more in breaches of the rules than in the observance of them.

TEMPLE ENTRY QUESTION

One of her Bombay friends had written to her, the speaker continued, to concentrate their attention on Guruvayur. The Zamorin had stated that the temple came under the Endowments Act and he must observe the rules. The trustees of the Madras temples could not have that excuse. Should not enlightened Madras give a lead to the mofussil? This was the time for young men to come forward and assist the movement. She was quite sure that Madras would not lag behind.

Mrs. Ramaswami Sivan made a fervent appeal to the ladies to join the progressive movement. They must see that the provisions of the Sarda Act were acted up to and if that was done, much of the social evils would disappear.

Mr. A. R. V. Achar said that to-day religion was a purely institutional and ceremonial. True religion must evolve from spiritual and philosophical ideas and if this was done, they could get rid of many ills.

Mr. S. Narayanaswami stated that without a strong public opinion there was no use of having legislation. The urgent need was to create public opinion.

Mr. Kamalanathan pleaded for action rather than speeches and appealed to the youth of the land to take up this social work.

The Chairman, in his concluding remarks, stated that he regarded religion as an institution for progress, spiritual and moral and if any religion stood in the way of progress, it should be set aside and steps must be adopted to suit it to progressive ideas. He strongly believed that in the Hindu religion, as expounded in the Smrithis and Sruthis, it was possible carry out every reform they need.

RESOLUTIONS

The following resolutions were then adopted:

"That this public meeting of the citizens of Madras calls upon the public to strictly obey the provisions of the Sarda Act so as to prevent child marriages.

"That this public meeting places on record its strong and emphatic opinion in favour of temple-entry by Harijans."

With a vote of thanks to the Chairman, the meeting terminated,

WOMEN'S MEETING

Madras, Dec. 19

The Women's Indian Association and the Mothers' Association celebrated the Anti-Untouchability Day by holding a public meeting at the Servants of India Society building last evening. Arundhatiya girls from Perambur were present. Dr. Muthulakshmi Reddi presided.

The programme opened with a tableau of Bharata Matha, with children of different communities invoking her blessings There were recitations of national songs of Poet Tagore.

Dr. Muthulakshmi Reddi speaking next pointed out that Hindu customs had been changing in the past years and exhorted the women present to put into practice the prevalent ideas of social equlity.

Next followed an amusing dialogue between a 'Brahmin' woman and a 'Harijan' woman, the latter remonstrating against 'unapproachability.'

Mrs. Ramaswami Sivan, Srimathi K. Lakshminarasammagaru and Srimathi G. Visalakshi then spoke appealing to the audience to follow Gandhi's teachings.

The meeting then adopted the following resolutions:

"This public meeting of women whole-heartedly supports the bill of Dr. Subbaroyan to be introduced in the local Legislative Council for allowing Harijans into all the Hindu temples and that of Mr. C S. Ranga Aiyar to be introduced in the Assembly for a similar object.

"This meeting of women authorises Dr. Muthulakshmi Reddi, Mrs. Lakshmipathi, Mrs. Ammu Swaminadhan, Mrs. Krishna Menon (of Coonoor), Mrs. Ramaswami Sivan, Mrs. Ambujammal, Srimati Visalakshi Ammal and others to wait on deputation on H. H. the Maharaja of Travancore for throwing open the state temples to Harijans and thus giving the lead to South India, following the good examples of Baroda, Kashmir, Saunder etc.

"This meeting appeals to the Zamorin that if the referendum is favourable to temple entry for Harijans, he should open the Guruvayur temple for Harijans."

Speakers on the second resolution laid emphasis on the fact that the throwing open of Padmanabhaswami temple at Trivandrum would give a splendid lead to Malabar.

Mrs. N. Sivaraj warned the women that if Harijans were not treated well, they might embrace other faiths, while Mr. K. G. Siva-

swami asked them to banish all ideas of 'exclusion' in their life. Mr. S. Venkayya said that Sastras could not be accepted as authorities, in respect to the 'Harijan' question.

After devotional songs and 'Kolattam' by Harijan girls and distribution of sweets, Mrs. Venkatasubbayya, the Secretary of Mothers' Association, proposed the usual vote of thanks and the pleasant function came to a close.

All-India Women's Conference

Madras, Dec. 19

The Secretary of the Women's Indian Association, Egmore, writes :—

Mrs. Brijlal Nehru has been deputed to represent the Women's Indian Association at the Unity Conference, Allahabad, and she has kindly agreed to the same. Dr. (Mrs.) Muthulakshmi Reddi has been elected to represent the Women's Indian Association at the All-India Conference of Women to be held at Lucknow on the 23rd December to consider the question of women's franchise and place in the future constitution in the light of the resolution passed at the Unity Conference.

The Women's Indian Association has resolved to send a deputation of its members consisting of Mrs. Ammu Swaminathan, Mrs. Lakshmipathi, Mrs. Ramaswami Sivan, Srimati Visalakshi, Mrs. Ambujammal, Mrs. Krishna Menon, Mrs. Janammal, to wait on deputation on H. H. the Maharaja of Travancore and Her Highness the Junior Maharani for throwing open the state temples for the worship of all Hindus including the Harijan Hindus.

W. I. A. RESOLUTIONS

I. (*a*) The Women's Indian Association places on record the valuable service rendered to Indian Womenhood by Mrs. Cousins for their advancement, political, social, economic, and educational.

(*b*) It deplores the present situation in the country which has deprived people of their elementary rights of self-expression.

II. (*a*) Committee is of opinion that no government, whether British or India can have a successful rule unless it has the goodwill and co-operation of its subjects.

(*b*) Therefore it calls upon the British Government to make the new constitution acceptable to the people of India so that there will be peace and contentment in the land.

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W. I. A. Branch Reports

THE FIRST ANNIVERSARY OF THE CHICACOLE BRANCH OF THE WOMENS INDIAN ASSOCIATION

The Chicacole branch of the "Women's Indian Association" has celebrated the first anniversary of the Association on Thursday, the 15th December, 1932 with great pomp under the distingushed auspices of Srimathi Varahagva Venkata Subbamma Garu, wife of Mr. V. V. Jogiah of Berhampore, (Ganjam Dt.).

There was a good gathering of members and visitors of all classes of ladies irrespective of caste or creed. The president Sreemathi Subbamma Garu has dwelt in her presidential remarks on the progressive work of the women's movement and deplored the conditions that now prevail regarding facilities for "girls education" and the inadequate representation of women in the Legislative Councils and Assembly and in all public bodies and offices and complained that the existing franchise for women is unsatisfactory and should be made more liberal.

The secretary read her report for the year.

A long list of entertainments was gone through, chiefly, scenes from "Sree Krishna" were enacted by young girls to the great applause of the audience.

The pleasant function came to a close at 5-30 p.m. after three hours happy meeting with music and pan-supari.

A vote of thanks was proposed to the chair by Sreemathi Jhanncti Subbamma Garu.

D. SUVARNABHAI, *Secretary*,
Chicacole Branch, Womens Indian Association

CALICUT

At a meeting of the Women's Indian Association Calicut Branch, held on 30—12—32, the following resolutions were passed :—

1. "This meeting of W. I. A. expresses its heartfelt sorrow at the arrest and consequent imprisonment of Mrs. Cousins, who had worked hard for the formation of the Women's Indian Association and without whose services W. I. A. would not be in existence now."
2. This meeting proposes that besides getting the gates of Guruvayur temple opened to all Hindus without any distinction between untouchables and touchables, a meeting of the women of Malabar who are willing to work for the emancipation of the depressed classes should be convened in the near future and sincere work should be begun immediately."

Love's Tribute

Ah love! though my unknightly hand unfolds
No puissant banner in the van of life,
Nor lifts a trumpet wild in worthy strife;
Yet may I count it matter meet for praise
That, in the sloping twilight of my days,
My unheroic heart yet holds
Greatness enough thy greatness to acclaim,
And thine imperishable name
Boldly on towered accomplishment to set
With her's of the much troubled heart,
And her's who chose the quiet better part;
O pearl-pure Margaret
Of the incalculable price;
Christ's sister in redemptive sacrifice;
Trebly endowed—
To serve, to listen, or to lead
The liberating deed
Even to Calvary were that the need.

So do I hope to win
Forgiveness for my sin, if it be sin,
In hazarding love's holy blasphemy,
When, for all time, I vowed
My high aspiring heart
Not to the Lord but unto thee;
Hoping that here, where life has wrenched apart
The ministry of power and limb,
Our separate unperfected hearts might reach,
In fugal song's diversified accord,
Through mutual yearning to assuage
The ancient hunger of lost unity,
One consecrated speech;
And at the ending of our pilgrimage
Offer one perfect heart to Him!

To Gretta for her birthday,
Anacapri, October 28, 1932.

14

Home Economics in the Educational System

WILLIS A. SUTTON

New wine in new bottles was a formula proposed by the Master Teacher. Relatively speaking, home economics is a new subject, and it is an adaptation to new conditions. For thousands of years when living was simple, the information on home economics given by the parent was sufficient, but the increasing complexities of home life and of civilization are making demands upon us that the bottles of older civilization cannot hold. We must, therefore, prepare a new, a stronger, a better course that will be able to preserve and strengthen our present civilization.

Upon the schools and upon those who teach in the schools falls the responsibility for this broad theme of home economics, embracing not the old stereotyped subject of teaching simply cooking and sewing, but of comprehhending the idea of devising a budget so that it will meet our manifold needs. As regards food, it must teach a balanced ration, the right number of calories, the correct supply of vitamins, and all the necessary food elements, an appreciation of the values that make for palatability, for adaptation to the personal taste and the organic constitution of the individual, not to mention a knowledge of food preparation. It includes not simply the teaching of sewing, but an idea of the fabric and adaptations of cloths to the season and the climate and the further adaptation to the individual and the personality so that questions of texture and color and shade become an artistic subject as well as a practical economic one. Then behind these comes the understanding of where the wool and cotton and hemp and leather and silk are grown, of the chemical processes that go into rayon, of the texture and the wear of these things that make up our clothes, of the manufaeture of every type of clothing. We also have the important subject of the house in which we live: the materials out of which it is built; the furniture with which it is equipped; the kinds of floors on which we stand and their effect upon our feet and upon our general health; the staircases and where they should be placed; the closets and how they should be lined; the pantry and the conveniences that should be provided in them; arrangements for heating and refrigeration and ventilation; the lighting, natural and artificial, and its arrangement; the books that we should have in that home; what we should do for our bedrooms and what rest and refreshment and quiet mean in a bedroom; the material from which our mattresses should be made; that important room, the bathroom; where we should get our carpets; the color and types of our draperies and their correspondence with all the other furnishings; our bed and table linens, our silver, and our bric-a-brac; the arrangement of the dining room and the kitchen, of the yard and of the flowers, of the garden and of the vegetables—all this comes under the head of shelter. Over and above clothing and food and shelter is the planning for the whole family life—the making of a program that shall function with different members of the family group, and even reaching into the world outside. This includes knowing how to deal with the guests

whom we bring into our home so that they will enjoy it; the great problem of dealing with our servants; dealing with the groceryman, the milk man, the ice man, the manufacturer, and the things that they deliver to us; and all the many human contacts that mean so much to the development of home and family life. Account must also be taken of the relations with the family, of how we shall deal with the children, with the man whom we call husband or the man of the house, and how we shall get our furnishings and our work schedules and our other plans so arranged that they will make life happier and better and result in nobler living for us all.

This enumerates only a few of the things that are to be brought into this home economics course, What is its relationship to the whole public school system? I give it first rank not because I am in the meeting of the American Home Economics Association but because it is the department that teaches us how to use the gifts of God to make our bodies grow strong and attractive, to shelter and protect and care for us. Therefore, I feel that the all-important question of home economics should not be considered as an adjunct or as an annex to a course of study but as the basic course which our young women should thoroughly understand and which even our young men should know in order that we may live the lives that God intended and make our contributions to civilization.

I rank home economics in the first place in the educational system because the greatest need of the modern age is the reorganization, the rehabilitation of the American home. Home life is the greatest need of America today. I could destroy the churches, the schools, the libraries, and the business institutions or our state, county, and national governments; but if I had a home life that was genuine, true, pure, and good I could reestablish every one of them within a short period of time. But if we destroy the home life of this nation, even though all these other organizations remain intact, the ongoing of the social, moral, intellectual, and governmental life is questionable.

Home life as it existed a hundred or even fifty years ago cannot be made to conform to our present day civilization. There are so many epithets that might be applied to this age. It is a commercial age; it is an electrical age; it is an age of radio; it is the age of steam; it is the age of invention; it is an industrial age. If we take the connotation of any of these or a dozen other words we shall find that home life must be reconstructed in accordance with these phrases that explain our present age. The bartering of the products of the farm for the clothes that we need or the coffee that we drink will not coincide with the idea of a commercial age. The cooling of our buttermilk in a crock at the springhouse will not correspond to the age of electric refrigeration. Home economics and everything that relates to it must be built around a new age, a new life.

This brings me to say that home economics not only constitutes a subject of first rank in a school system, but it should have equipment of the first order in the school building. So often people have been content to set a stove in a basement and say they have a home economics department. So often they have been satisfied to put a few sewing machines into a dimly lighted place and have a few children sitting around and say that they have a "sewing laboratory."

Home economics if it occupies a first place in a school system must have rooms built for it, and they should be so equipped that they make one feel the very effect that the right kind of a home should make one feel; they must be arranged and furnished with regard to artistic as well as financial balance, with attention to beauty as well as to ventilation. And so home economics must be given first place in the equipment of a school.

What I have said of the rank of the subject and of the preparation for giving the course, I say of the curriculum. It must be of the first order. Every new discovery, every understanding of foods, every advancement in architecture, every new theory of lighting, every new idea with reference to art must find its place in the home economics course. The new kind of glass that would fill our houses with health-giving rays must be considered in this course, the vitamins that were discovered yesterday, the right kind of timepiece upon the mantel, the right color and texture for the shade of the lamp that gives us our light, the understanding of the nursery and the placing of the bed and the kind of furniture, the selection of books and their arrangement in the library, the feeding of a new-born baby—all of these must find their place in the first-rate curriculum which will bring truth and beauty and result in goodness.

What I have said with reference to these things I must emphasize with reference to the most important of all—that the place of home economics in the educational system demands the highest type of teachers, those of the finest endowment by nature, with the highest I. Q., the greatest adaptability, those whose range of subject matter includes not only food and clothing and architecture but an understanding of history and the classics and literature, the significance of hospitality, the love of poetry, the beauty of flowers, and the knowledge of botany. The people who make up the faculty of the home economics department must be of the highest order of intelligence combined with the highest culture of our land. These things and these only will give home economics its rightful place in our school system and will restore the homes of the land.

—*Journal of Home Economics*

Mothers with Little Sons

O Mothers with little sons,
    Who stand with lifted faces
All of earth's helpless ones
    Cry from the lonely places;
And the dead men plead their cause
    And the crippled men implore;
" Go fashion the future laws
    That war shall be no more."
For war is a knave's design
    And a coward's brutal scheme,
And men whose courage is divine
    Shall foster a nobler dream.

Slum Welfare Work

A REPORT OF THE PROGRESS IN TULUKKANAM TOPE CHERI; PALAYA SUDUKADU KUPPAM AND CHERI; AND IN ODDARPALAYAM.

INTRODUCTORY: The work was first started in Oddarpalayam, a colony of Corporation Odda Scavengers in Krishnampet, in 1929, by the Youth League, Madras. Mr. P. N. Sankaranaraya Iyer (B.A., B.L.) was in charge of the work as Hon. Correspondent. Then work was taken up in Tulukkanam Tope Cheri also. In 1931, the Madras Youth League, being engaged in other activities, grew unable to give active support to the work by way of finance or workers, and confined its contribution to the running of a free dispensary at Oddarpalayam. Then at their request the Women's Indian Association undertook to contribute towards the working expenses, and their workers, Srimathi Bhagirathi Ammal and Srimathi G. Visalakshi, with the assistance of Mr. P. N. Sankaranarayana Iyer, have been since in charge of the work. The South Indian Humanitarian League are helping this year by a contribution of Rs. 500 for permanent productive purposes. In April 1932, a colony of fishermen of about 90 families and about 6 families of Adidravidas in Palayasudukadu, opposite Lady Willindon Training College, were threatened with eviction. Work was then undertaken among them; the eviction proceedings were postponed. The Adidravidas there and in Thulukkanam Tope Cheri, who were also threatened with eviction by the landlord, have both been now formed into a House Building Co-operative Society and housed in a site of about 19½ grounds purchased from the Bishop of Madras. This colony, named Krishnampet Gokulam, is situate on the South side of Lloyd Road, few yards East of the Barbers Bridge Tramroad cutting. Work is now being carried in all the three localities. The surrounding slums, in Triplicane and Krishnampet, were also recently surveyed by our workers in connection with the recent Slum Welfare Conference held at Kellet Hall Triplicane in the last month, and the information gathered is embodied in the report of the first Sub-Committee of the Conference. The people in these slums are requesting us to do similar work among them. The ground-work has been done and the atmosphere created for facilitating the expansion of the work into other slums of the locality. It is hoped, that with sympathetic help from the public or bodies or institutions interested in the spread of Slum Welfare work, much improvement can be effected in all the slums of the locality (numbering about 20 as per our last statistics).

2. WORKERS: At first members of the League of Youth, and college students were co-operating in the work. The aim, at start, was to rouse interest, and train college students and youths, in the

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social ameliorative work among their poor illiterate brethren, so that the spirit of Yagna or Self-losing Service of all, may be placed as the practical objective of education and life. The effort received response for two years; but the strain of the College courses and latterly the distraction of the political upheaval, have shut off all hopes of success in this aim. Another aim was to rouse leaders and workers among the people themselves; the work has been more successful in this aim. The only active workers from outside the slums who carry on the work are referred to in the last para as the general workers, Dr. Ratnavelu, worker in the Free Dispensary, and Mr. K. S. Viswanathan. Lately Mr. P. A. Krishnan has also been rendering occasional assistance. The workers are all honorary. Local youth and elders are effectually helping in the success of the work in all these three places, particularly in the Gokulam and Kuppam (fishermen colony). It is hoped to utilise these slum workers for carrying on the work in the surrounding slums and expanding the work. In fact, it was they that mostly gathered statistics in all slums for the recent enquiry in the 22 slums.

3. The aims and method of the work: The aim of the work is to dispel the slum mentality and to awaken in the people a sense of cleanliness of person and premises, purity and responsibility in life and dealings. Temperance ripening to the avoiding of all drink, thrift, co-operation for common welfare, and literacy are the successive steps of evolution aimed at. Education given is by talks and tracts, and aims more at rousing self-effort on the above lines than at literacy. Self-help, and co-operation for common weal are roused at each step. The illiterate, by talks, stories, and lessons at informal night gatherings. The pressing social evils and the ways of remedying them are discussed with the people in their caste gatherings; and the results of the talk are embodied in tracts, written and cyclostyled. These are distributed to the literate, to be read out to and discussed again, and carried out in practice. Education is thus given the one object of tackling life's problems of the individual and society. Fundamental lines of social work are embodied in two songs which are sung with other devotional songs in weekly Bhajanas, and at the weekly gatherings. Carefully conducted weekly Bhajna parties taken round the whole place are found very effective in bringing about a weekly cleaning up of the whole place and giving a religious and moral tone to all the people. It is found that the most effective way of teaching and winning love is to make use of the instinctive love for song that is found in almost all slum people. Occasionally public meetings are held to which gentlemen and ladies are invited, and prizes in the shape of clothes, toilette requisites, and books are given to those slum residents who respond most and also help as workers to spread the work.

(*a*) DRINK IS LESSENING: The youth in all places, have given up drink. The elders in the cheri colony have also given it up; they are giving it up in the fishermen colony. In Odderpalayam, the effect cannot be said to be satisfactory among elders. But in all places, a general social opinion against drink is steadily growing up, which it is hoped will soon get rid of the evil. Social customs, in which drink and other wastes form the greater part of the expenditure, are being reformed by cutting off drink and the waste. Since all this is effected by voluntary action on the part of the people the process is sure.

(*b*) THRIFT AND CO-OPERATION: The wastage thus cut off and saved, is used to live a healthier, cleaner, and happier family life; a small part of it is saved. The savings are pooled, and co-operative societies are being started and worked, in an informal way. The savings, helped with some deposits from outsiders, are lent to members for strictly productive loans. The purpose, productivity, and application of each loan are well discussed in the full gathering, in an educative way. When there are more than one applicant for loans, but the money pooled is not enough for all, the applicants are made to discuss in the presence of all, and agree as to who should be given preference. Mutual good feeling and understanding are thus created. The society in the Cheri worked with fair success for over 3 years, and was wound up this year, to start the new registered co-operative house building society. Out of a total turn-over of nearly Rs. 1000 only about Rs. 30 are bad debts due to unemployment and long illness; and there is a common-good-fund of Rs. 92-9-9. Out of this remission of part of dues to the value of Rs. 65, was given to a few individuals who suffered losses from causes beyond their control

The Society of the Oddars had 10 members, and a turnover of Rs. 370 of which only Rs. 20 is regarded as bad debt. But it cannot be said that the Oddars understand the true co-operative principles. They easily manage to get loans from the Corporation E & F Menial Co-operative Society on easy terms without examination of the purpose or application of the money. True, co-operative work, becomes difficult in such a locality.

The Fishermen Colony has, during the past 5 months pooled about Rs. 275 and have issued about 28 loans for productive purposes. The turnover hitherto is about Rs. 400. They are very regular in their payments. They have a system of charging 1 anna per debt outstanding, for constituting a common good fund, and thus have a common good fund of Rs. 49 out of this common good fund, they have purchased with two benches to seat visitors, and are meeting the public expenses of the colony as a whole. A defunct caste panchayat has been revived, and is working

on proper lines. It keeps the place clean, controls the people, keeps the peace, and reconciles disputes. It has taken statistics of the population, and proposes to maintain a register of the age, name, occupation, income, indebtedness, and literacy of the residents; also a register of marriages, birth, and death. As a result of this enquiry, it recently listed all children of school-going age, and is trying to voluntarily carry out the provisions of the Elementary Education Act by inducing the parents to send the children to school. It takes care of those who are ill, and arranges for guides to take them to hospitals and dispensaries.

(*c*) EDUCATION AND LITERACY: As already explained, what is aimed at is more a general rousing of moral and civic responsibility and understanding, than literacy. Yet literacy is also slowly growing in both sexes. More progress in literacy can be achieved if there are suitable schools for adults both men and women in the localities. The one great initial difficulty in running such schools, is the lack and unsteadiness of attendance. It is believed that this difficulty is more or less overcome at least in the Gokulam and Fishermen colonies, and the people are ripe. If the requisite financial help is forthcoming from sympathisers, adult-schools can be started with success in both the centres for men as well as women.

(*d*) HEALTH AND SANITATION: Of the three areas, the Oddars are the most prone to diseases. This is due to their eating unclean pork, and to their deep drink habit, and its consequent train of evils. The Adidravidas were unhealthy in their old huts, owing to want of space and unhealthy surroundings; since their removal to the new colony, their health has perceptibily improved. The fishermen, generally, keep good health; they work hard, and are ever on the sea and in the open air, and their food is fairly fresh.

In the two latter colonies, arrangements are being made, with the help of friends in the medical profession, who have agreed to serve in an honorary capacity, to make a detailed health survey of the inhabitants from hut to hut, and resolve on the measures best suited to bring about ideal conditions.

A similar study of their present food and domestic expenses, from hut to hut, is also hoped to be made with the help and under the direction of Miss Park, of the Government Domestic Economy Institute. This lady has already visited a few huts and made enquiries, and has been kind enough to say that she would conduct a thorough enquiry and advise us as to the most economic as well as nutritious diet, suited to the income and environment. It is proposed also to carry out in practice the suggestions made by the Director of Public Health in the paper on "Food", which he recently read at a meeting of the Sanitary Welfare League.

(e) CLEALINESS:—A love of personal cleanliness is also gradually percolating into the people. The women and young men and girls, in the Odda colony, all persons in the Cheri colony, and girls and youth in the fishermen colony are keeping their person, clothes, and premises clean as far as is possible with their scanty means or scantier water facilities. The cheri colony of Gokulam stands first in point of general cleanliness of person, premises, and village. This is due greatly to the careful planning of the colony, the alignment of streets, and the regulations controlling the construction of the huts. It is due in a much greater measure, to the new outlook of the people, which makes them aim strenuously at a life, better, cleaner, healthier, and more beautiful in all ways.

One great lesson we have learnt from our intensive Slum Improvement work is that work of the kind we have been doing should first be done among the slum folk, to remove their "slum mentality", and to make them thirst for a better life of civic responsibility and citizenship; and when this has been done, it should be followed up by provision of amenities like proper housing, alignment of the streets, street lighting, latrines, bathing places, educational facilities etc. Having, by our effort and the self-effort of the slum people, provided the first two for the cheri colony (Gokulam), we now mean applying to the Corporation to supply the other fundamental sanitary amenities. These amenities have long been overdue from the Corporation for Oddarpalayam, especially as it is essentially a colony of their own employees. We have been repeatedly pressing the Corporation to provide these; but with no result as yet. It is learnt, however, they intend to provide latrines and bathing places; but there is no talk yet of realignment of the streets and huts and provision of street lighting. In the interests of the sanitary welfare of the city, and in the interests of public economy, we would place before the Corporation our cheri colony scheme (of Gokulam), and the method by which it has been achieved, for scrutiny and acceptance in moulding their policy of Slum Improvement. Costly schemes of erecting houses, or plynths, without corresponding work to rouse and enlist the active co-operation and sharing of responsibility by the slum residents, appear to be an undue and useless burden on the general tax payer. It is understood that, in providing such amenities and other help to cheri people, the experience of the Labour Department of Government has been, that such amenities rarely profit the people or continue in proper condition, unless the people themselves value them, and take responsibility to see to their proper use and maintenance 'in proper condition.' It seems, therefore, economical and necessary to organise, or help organisations which render, real active social uplift work among the slum people with a view to remove their 'slum mentality.' The

problem may be difficult in working; but, nevertheless, must be tackled.

(*f*) Moral and Religious Evolution: has, from the first, been found to be the basis of all the reform work. People respond more readily, when it is suggested that they must make the village, home, person, and mind pure and beautiful like a garden, and invite God to dwell there as their friend and guide. By the natural instinct that is latent in all Indians, they grasp it with a readiness, vividness and reality, which is a pleasant surprise to the workers attuned to that line of work; and once the people grasp it, all the steps of further reform easily follow from their own hearts, if gently touched and roused now and then with sympathy and insight. The whole work, and the tracts which have formulated the successive forward steps of progress, have had this holy background. It is found that the people grow more and more responsible to God in their hearts and around them; this is the surest way for the continuance of their self-help, self reform, and progress, unaffected by external conditions. This back-ground of the work has stood us in good stead, during the troubled times of the political struggle of last year, and now during the turmoil of the temple-entry movement.

Since our people stand on their own self-effort and mutual co-operation, and have rarely depended on the great national leaders. they have taken a quiet and clear stand in the present movement, Our Adi-Dravidas feel that the best temple for them is in their hearts, and in the small shrine they have just consecrated to Sri Krishna in their Gokulam, and that, to enter aggressively into the other temples against the wishes and feelings of many, is to hurt these many and therefore to hurt God. They are arranging on the other hand to celebrate weekly festivals in their Sri Krishna Shrine in Gokulam, to which all untouchables will be welcome, who would come with pure person and heart to love and serve their Krishna and sing of Him. At such gatherings on Sunday evenings, religious and moral talks, holy songs, and distribution of Prasad to all assembled are being arranged for. The people hope that the public will kindly support, with financial and other help, this attempt of theirs to solve the temple-entry question in a way which will hurt the feeling of none. They are also planning to go in parties to other slums where their folk dwell, to spread to them the news of how they got to a better condition of life.

(*g*) Industries and Economic Conditions: One great responsibility which weighs on the social service workers is that, as the people respond by giving up bad ways and raising themselves to a life of greater purity and responsibility, ways and means have to be provided to ensure at least a living wage. The economic depression of the last few years, and the discharge of many servants

and workers from employment have been a severe handicap to our work. We have no financial backing up to start big industries. Persons of position and influence have not been sympathetic enough to employ our workers. Before our very face, we have found dishonest and corrupt people of the slums getting ready employment, while honest folk, who responded to our work and were resolved not to adopt backdoor-ways of getting employment, continued to be rejected. In one or two cases we have had at last to give loans to offer bribes for getting "menial" employment. This seemed after all practically the wiser step in the circumstances. What special claim then can we lay before employers, for employing our people in the 'menial' services? We can assure them that every pie which they give as wage will go to build a healthy family and a nice colony, and not a pie will be wasted in drink or other evils ways; the hearty blessing of the wives and children will go to the employers. Among our people, are qualified motor car drivers, and cleaners, carpenters, rickshamen, gardeners. They can also put up thatched sheds. The Oddars take work on contract for pulling down old buildings, laying foundations of concrete etc., and beating of the flooring etc. Sympathetic help from the public by way of giving work to our people, will greatly assist our Slum Improvement work.

(*h*) COTTAGE INDUSTRIES: Attempts have been made to start embroidery and hand-stitching work, among Odda and Cheri women. They pick up the work with skill; but soon the work has to stop, since we are not able to market the goods and pay them a wage. The Women's Swadeshi League employed a few women for carding cotton for about a month, and then disbanded them. The Sri Ramakrishna Students Home Workshop were kind enough to train one of our cheri boys at weaving; and have offered to train another cheri boy at expert carpentry work. The South Indian Humanitarian League have been kind enough to finance us for making a loom and starting weaving and carpentry as cottage industries on a very modest scale. The loom has been made by our cheri carpenter under directions of the Sri Ramakrishna Students Home workshop, and we shall soon set it working in our Gokulam. We hope gradually to make the old slum folk to spin yarn, and weave it. Specimens of different kinds of cloth woven by our cheri boys and of furniture made by our cheri carpenter were also exhibited at the exhibition attached to the Slum Welfare Conference recently organised by the Sociological Brotherhood, Triplicane. We mean having a store and show-room in our Gokulam, and invite the public to kindly patronise it and encourage the people.

4. HELP: Throughout our work European missionaries, gentlemen and ladies, and European officers of Government have more

often been visiting and sympathising with our work, than Indians. The establishment of our Cheri colony i.e., Krishnampet Gokulam, was largely due to the steady sympathy and active support of Mr. T. G. Rutherford, I. C. S., (at present Collector of Madras and Chingleput). Mr. Gray, I. C. S., Mr. Boulton, I. C. S., Mr. Conran Smith, I. C. S., have all been sympathetic and helpful. The Bishop of Madras gave us the site on easy terms. Mr. T. A. Ramalingam Chettiar, M. L. C., helped us greatly at the starting of our Co-operative Society, and Mrs. Ammu Swaminadhan helped at a most critical stage. We hope more of influential and public spirited citizens, European and Indian, will kindly patronise and help in spreading the good work, thus begun.

The Working Expenses in all three areas, which amount to about Rs. 30 a month, were, during the last one year and more, kindly borne by the Women's Indian Association. The South Indian Humanitarian League contributed Rs. 500 during 1932-33. A few friends also gave deposits of Rs. 25 to 50 each, for use for permanent purpose of help to Slum people. These amounts have been mostly utilised to form more or less permanent investments, these have been constituted into a Cheri Trust Fund to help the slum people in their economic uplift, by giving them loans for productive and useful purposes, on condition they desist from drink and killing. Reliable slum residents from all slums are members of a committee which administers the Cheri Trust Fund as to help the deserving Slum residents. The working expense for the work in the three slums covers the cost of a jutka for the lady worker, and the costs of Bhajna parties and distributions of prasadams, giving prizes, notebooks, etc., to deserving folk, and lighting, stationery, correspondance and miscellaneous charges. The Women's Indian Association have, owing to financial stringency, decided to discontinue further help for their slum and cheri work, as from December, 1932. This in just the time when the work is beginning to tell, and the people in the surrounding slums are asking to be organised and helped as in our Gokulam. To discontinue the work at this stage, seems cruel. The workers who love the work, have therefore been struggling for over a month to continue the work at considerable personal strain. They cannot continue long at this rate. They therefore appeal to the public, with all the earnestness at their command, to visit the work, scrutinise it, and give it help in all ways they can, and particularly to contribute towards the working expenses. Monthly, occasional, or isolated contributions can be kindly sent to

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HINDI

डाक्टर (मिसेज़) मुत्तुलक्ष्मी रेड्डी का व्याख्यान जो वेंकटगिरी, (प्रान्त नैलोर) में गत २२ नवम्बर १९३२ को दिया गया।

"बड़े हर्ष की बात है कि मुझे आज आदि-आन्ध्र और उच्च कुलोत्पन्न हिन्दुओं से इस आवश्यक प्रश्न पर जो इस समय भारतीयों के ध्यान का केन्द्र है—कुछ कहने का अवसर मिला है।

यह हिन्दू समाज का सौभाग्य है कि संसार के सर्व श्रेष्ठ पुरुष ने इस प्रश्न को उठाया और उसे हल करने का प्रयत्न कर रहे हैं जिससे कि हमारी मातृभूमि इस भयानक रोग से छुटकारा पायगी। हम वर्तमान समय के सुधारक यथार्थ में बड़े भाग्यशाली हैं क्योंकि इस महत्वपूर्ण कार्य में हमारी सहायता के लिये केवल गांधीजी ही नहीं किन्तु कवि-सम्राट रवीन्द्रनाथ ठाकुर, सर पी. सी. राय जैसे रसायनवेत्ता और हमारी व्याख्यानदाता तथा कवियत्री देवी सरोजनी नायडू भी प्रयत्न कर रही हैं। संक्षेप में भारत के सर्व श्रेष्ठ विद्वान अपने देश से अस्पृश्यता दूर करने में लगे हैं। जितना अधिक हम सोचते हैं उतना ही अधिक हम अपने को अपने ७ करोड़ भाई बहिनों का अपराधी पाते हैं।

ईसाई, मुसलमान, बौद्ध, पारसी आदि धर्म खुली भुजाओं से दूसरे धर्मावलम्बी का प्रेमपूर्वक स्वागत करते हैं और अपने आराध्य स्थानों को खोलते हैं किन्तु हम हिन्दू अपने ही हिन्दू भाइयों को उन सुगमताओं से वंचित रखते हैं।

हिन्दू धर्म की सच्ची शिक्षा है कि परमात्मा का शुद्ध रूपांश प्रत्येक जीव में है वह जड़ तथा चेतन सब में व्याप्त है। एक सच्चे ब्राह्मण का कर्तव्य है कि प्रत्येक जीव पर दया करे, निःस्वार्थी हो संसारिक बातों से विरक्त हो, और दूसरों को अपने ज्ञान से शिक्षा दे। किसी की जाति उसके जन्म पर निर्भर नहीं होती किन्तु उसके धर्म, कर्म और स्वभाव पर निर्भर होती है।

जो यह समझता है कि जन्म के कारण मैं और जातिओं से ऊँचा हूँ। उसने निश्चय ही शास्त्रों का यथाविधि अध्ययन नहीं किया और न उसने शास्त्र का अर्थ ही समझा। यदि हमारे प्राचीन ग्रन्थों में कोई ऐसा ग्रन्थ है तो उसे निकाल बाहर करना चाहिये जिससे कि आजकल के युवक-युवतियों के विचार गन्दे न हो जावें। कुछ लोगों का कहना है कि पंचम वर्ण पूर्व जन्म के कर्मों का फल है—यदि वही पंचम वर्णीईसाई या मुसलमान हो कर शिक्षित होता है और हमारी बराबरी करता है, तब उसका पूर्व जन्म कहां लुप्त हो गया? इसके अतिरिक्त इन्हीं पंचमों में से बहुत से वकील हैं, डाक्टर हैं, समाज सुधारक तथा अध्यापक हैं। जो उच्च कलोत्पन्न हिन्दू तथा ब्राह्मणों से कहीं विद्वान और सभ्य हैं और ब्रिटिश राज्य में उच्च पदवियों पर नियुक्त हैं। अब हम कर्म-फल पर जिसके अनुसार अमुक जाति में उत्पन्न होता है-कैसे विश्वास कर सकते हैं? बल्कि यह कहना अच्छा होगा कि किसी मनुष्य का स्वभाव, चालचलन, शिक्षा और सामाजिक स्थान उसके पूर्व कर्मों का ही परिणाम है।

"जो जैसा बोता है वैसा काटता है" यह कहावत वास्तव में सत्य है। किन्तु हम लोगों ने इसे ग़लत समझ रक्खा है, अब भी समय है कि हम लोग सामियक पुकार की ओर आकर्षित हों। महान आत्मा की अपील को सुनें और हिन्दू धर्म की इस कलंक-कालिमा को धो डालें।

यह सरासर अन्याय और अनधिकार पूर्ण है कि एक ही माता-पिता की सन्तानों के साथ भिन्न २ वर्ताव किया जावे और अपने ही धर्मावलम्बी भाइयों को उन सुभीते और अधिकारों से जिनका कि हम स्वयं उपभोग करते हैं—वंचित रक्खा जावे। वे लोग स्वार्थी हैं, अन्यायी हैं और भूल पर हैं जो अपने अन्याय पूर्ण कर्मों की पुष्टि करने के लिये किसी शास्त्र का आश्रय लेते हैं और यदि कोई शास्त्र ऐसी आज्ञा देता है तो शास्त्र भी सर्वथा निन्दनीय है। इसलिये हम इस महान अवसर को हाथ से न जाने दें और इन अशुद्ध विचारों को निकाल कर अपने आप को शुद्ध कर लें तथा अपनी मातृ भूमि को और देशों की अपेक्षा अधिक प्रशंसा का पात्र बनावें। भारतमाता तभी सुखी होगा जब उसके बच्चे बिना किसी भेद भाव के संसार की अच्छी अच्छी वस्तुओं को बराबर बराबर बांट लें तथा एक दूसरे से प्रेम करें। यदि उसकी संतान स्वार्थी रहेगी और दूसरों के अधिकारों का स्वयं उपभोग करेगी तो निश्चय ही उसे दुःख होगा और उसे शांति नहीं होगी।

"हरिजनों को उपदेश"

मैं हरिजनों को यह उपदेश देती हूँ कि वे अपनी संतानों को पाठशाला में भेजें। अपने घर साफ़ रक्खें मादक वस्तुओं का उपयोग न करें सबसे उत्तम सहायता स्वावलम्बन है। हर वस्तु के लिये लालायित रहने की अपेक्षा इस महान सुधार में ज्ञानी अज्ञानियों की सहायता करें, और उत्तरदायी, तथा बुद्धिमान नागरिक समझते हुए अपने को नीच समझना छोड़ दें तो निश्चय है कि आप लोगों की उन्नति समीप है और संसार की कोई भी शक्ति आप लोगों के पवित्र व धार्मिक अधिकार और बराबरी के बर्तावों के लेने में बाधक नहीं हो सकती।"

1933 வருஷ காலண்டர் இனாம்

எண்சாண் உடம்பிற்கு எது பிரதானம்?
சிரசே ஆதலால்

ஸ்ரீ வாசுதேவ் கூந்தல் வளரும் எண்ணெய்

இதில் ஸ்பிரிட் சேராதபடிக்கு, ஆயுர்வேத முறைப்படி தயார் செய்யப்பட்டது. சிரசுக்கு குளிர்ச்சியைக் கொடுத்து, மனதிற்கு உல்லாசத்தைத் தந்து கூந்தலை வளரச்செய்யும். இதைக் கட்டாயம் ஒரு முறை வாங்கி உபயோகித்துப் பாருங்கள்,

1 அழகிய பாட்டல் ரூபா 1.   1 டஜன் பாட்டல்கள் ரூபா 10.

வி. பி. சார்ஜ் பிரத்தியேகம்

இதற்குள் பிரஸெண்ட் டிக்கட்டுகள் வைக்கப்பட்டிருக்கிறது

ஸ்ரீ வாசுதேவ் அண்டு கம்பெனி

ஸெண்டு ஸோப் வியாபாரம், 55, வராதா முத்தியப்பன் வீதி, ஜி டி., மதராஸ்

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TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதி நிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயற்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு, ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பாந்தியன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மே மீ 8-ஆம் உ இந்த சங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்து கொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்கங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸாரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—1933.

அக்ராஸனர்: டாக்டர் அன்னி பெஸண்டு
உப அக்ராஸனர்: மிஸிஸ். டோராதி ஜீன ராஜ தாஸ
,, : ,, ஆர். ராமசந்திர ராவ்
அகிலதேச ப்ரதிநிதி: மிஸிஸ். கஸின்ஸ்
பொதுக் காரியதரிசி: டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
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பொக்கிஷதாரி: ,, அம்மு ஸ்வாமி நாதன்

நிர்வாஹ ஸபை

மிஸிஸ். ஹீராபாய் டாடா, பம்பாய்
மிஸ். ஸிம்மா லாஸாஸ், பெங்குளூர்
மிஸிஸ். ராஜீவிசிவ ராவ், சென்னை
ஸ்ரீமதி. மாலதி பட்டவர்த்தன், சென்னை
மிஸஸ். அச்சய்யா, சென்னை
மிஸிஸ். லக்ஷ்மி டேவிட், சென்னை.
மிஸிஸ். என். வி. ராகவன்
மிஸிஸ். ராமசாமி சிவன், சென்னை.

போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்.

ஸங்கத்தின் பத்திரிகை

'ஸ்திரீ தர்மம்'

பத்திராதிபர்: டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
உதவி பத்திராதிபர்: ஸ்ரீமதி ஜி. விசாலாக்ஷி
தலைமை ஆபீஸ்: பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை.

இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0
தமிழ் பாக மட்டும்	,,	,,	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச்சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும்:—

ஸெக்ரிடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர், மதராஸ்.

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1933-ம் வருஷம் ஜனவரிமீ

சமாசாரக் குறிப்புகள்

மூன்றாவது வட்டமேஜை மகாநாடு, இந்திய அரசியல் திட்டத்தைப்பற்றி சுமார் ஒன்றரை மாதங்களாக விவாதித்தபிறகு, முடிவாயிற்று. இந்திய மந்திரி ஸர் ஸாமுவேல் ஹோர் அந்த மஹாநாட்டில் கடைசியாகச் செய்த பிரசங்கத்தில், பிரிடிஷ் ராஜாங்கத்தாரின் அபிப்பிராயத்தை வெளியிட்டிருக்கிறார். இந்த மஹாநாட்டின் நோக்கத்தைப்பற்றிச் சொல்லும்பொழுது, பிரிடிஷ் ராஜாங்கத்தார் இந்தியப்பிரதிநிதிகளுடன் கலந்து பேசி பலவிஷயங்களிலும் ஒற்றுமைக்குவந்து, அப்படி ஒற்றுமைக்கு வந்த விஷயங்களையே ஆதாரமாக வைத்து ஏற்படுத்திய ஒரு அரசியல் திட்டத்தை பார்லிமெண்டில் நிறைவேற்றுவதாகச் சொல்லியிருந்தார்கள். ஆனால் மஹாநாடு நடவடிக்கைகளைக் கவனிக்குமிடத்தில், அவர்களுக்குள் ஒற்றுமைக்கு வந்த விஷயங்கள் மிகவும் சொற்பமானவையே. முக்கியமான விஷயங்களில். இந்தியப் பிரதிநிதிகள் சொல்லியதை பிரிடிஷ் ராஜாங்கத்தார் பொருட் படுத்தவில்லை. பிரிடிஷ் ராஜாங்கத்தின் சார்பாக, இந்தியா மந்திரி பாதுகாப்புகளை விவரித்து அவைகளை முக்கியமாக அழுத்திப் பேசினார். இந்தியாவை அன்னிய எதிரிகளிடமிருந்து பாதுகாப்பதற்கு வைத்திருக்கிற சைனிய விஷயங்களெல்லாம், வைஸிராயின்கீழ் இருக்கவேண்டும். இந்தியர்களுக்கு அதில் ஒருவிதமான அமுலும் கிடையாது. வைஸிராய்க்கு அவசரச்சட்டங்கள் ஏற்படுத்தவோ, அதை அமுலுக்குக் கொண்டுவரவோ அதிகாரம் உண்டு. சிறுபான்மையோர் விஷயத்திலோ, அல்லது தேசத்தின் பொது அமைதி விஷயத்திலோ, வைஸிராய்க்கு இந்திய மந்திரிகளை மீறி நடக்க அதிகாரம் கொடுக்கவேண்டும். வியாபார விஷயத்திலும், இந்தியாவின் பணவிஷயத்திலும், வைஸிராய்க்கு மேல் அதிகாரம் கொடுக்கவேண்டும். இதேமாதிரி, ராஜதானிகளிலும், கவர்னர்களுக்கு அவசரச்சட்டம் ஏற்படுத்தவோ அதை அமுலுக்குக் கொண்டுவரவும் மற்றும் முன் சொல்லிய விசேஷ அதிகாரங்களும் கொடுக்கவேண்டும், இவ்வளவு பாதுகாப்புகளையும் இந்தியா மந்திரி விவரித்தபிற்பாடு, இந்திய சட்டசபையால் தேர்ந்தெடுக்கப்படுகிற இந்திய மந்திரிகளுக்கு இந்தியாவின் அரசாட்சியில் அதிகாரம் கொடுத்திருக்கிறது யென்ற சொல்லின் உண்மையை அறிந்துக் கொள்ளலாம். ஆனால் சில விஷயங்களைப்பற்றி, ராஜாங்கத்தாரின் முடிவான எண்ணத்தை, ஸர் ஸாம்வேல் ஹோர் பிரசங்கத்தில் வெளியிட்டிருக்கிறார். முஸ்லிம்களுக்கு, மத்திய சட்டசபையில், பிரிடிஷ் இந்தியா சம்மந்தப்பட்டவரையில், 100க்கு 33⅓ ஸ்தானங்கள் தனியாக வைக்கவேண்டும் எனறும், "ஸிந்" ஐயும் 'ஒரிஸா'' வையும் தனி ராஜதானிகளாக்கப் போவதாயும் சர்க்கார் நிச்சயித்திருப்பதாகத் தெரிவித்திருக்கிறார். மேலும், சுதேச ராஜ்ஜியங்களில் 100-க்கு 50ம், அவைகளின் ஜனத்தொகை மொத்த ஜனத்தொகையின் பாதிக்கு மேலும் இருந்து, ஐக்கிய இந்தியாவில் சேருவதற்கு சம்மதித்தால், உடனே தாங்கள் ஐக்கிய இந்தியாவை ஏற்பாடு செய்வதாகவும் சொன்னார் இது விஷயமாக ஸ்வதேச ராஜாக்களின் எண்ணத்தை கூடிய சீக்கிரம் தெரியப்படுத்தும்படி கேட்டுக்கொண்டிருக்கிறார்.

மஹாநாட்டில், இந்திய பிரதிநிதிகளில் அநேகரும், பிரிடிஷ் பிரதிநிதிகளில் சிலரும், இந்தியாவில் ஒரு பெரிய கக்ஷியான காங்கிரஸ் கக்ஷியினரின் ஒத்துழைப்பு இருந்தாலொழிய, இந்தியாவில் ஒருவிதமான அரசியல் திட்டமும் சரிவர நடத்த முடியாது, என்று அடிக்கடி வற்புறுத்தினார்கள். இவைகளுக்கெல்லாம், இந்தியா மந்திரி பேசுகையில் ஒரு பதிலளித்திருக்கிறார். இந்தியர்கள் சீக்கிரத்தில், பொதுபார்லிமெண்ட் கமிட்டிமுன் (Parliamentary Joint-Select Committee) etc., தங்கள் அபிப்பிராயத்தைத் தெரிவிப்பதற்கு அழைக்கப்படுவார்கள். அப்பொழுது காலிநாற்காலிகள் ஏற்படும்படி விடுவதற்கு பிரிடிஷ் ராஜாங்கத்தாருக்கு இஷ்டமில்லை என்று தெரிவித்தார். அதாவது அப்பொழுது காங்கிரஸின் ஒற்றுழைப்புக்கு முயற்சிக்கப்படும் என்றார் போலும்.

இந்தியா மந்திரியின் அறிக்கையிலிருந்து; இந்தியர்களில் பெரும்பான்மையோர் கேட்பதற்கு மிகவும் குறைந்த அந்தஸ்துள்ள அரசியல் திட்டத்தையே பிரிடிஷ் ராஜாங்கத்தார் மனதில் வைத்திருக்கிறார்கள் என்பது தெரிகிறது. ஆனால் நாம் ஒருவிதத்தில் சமாதானமடையலாம். பிரிடிஷ் ராஜாங்கத்தார் தங்களுடைய முடிவான தீர்மானத்தை இன்னும் தெரிவிக்கவில்லை. அப்படி அவர்கள் முடிவாக தங்களுடைய திட்டங்களைப் பார்லிமெண்டுக்கு ஆமோதிக்கக் கொண்டுவருவதற்கு முன்னர், இந்தியர்களின் அபிப்பிராயத்தின்படி அரசியல் திட்டத்தை நிர்ணயிப்பார்கள் என்று நம்புகிறோம்.

டெல்ஹி சட்டசபையின் விசேஷக் கூட்டமானது டிஸம்பர் மாதம் 15 தேதியன்று முடிவுற்றது. அதில் கவர்மெண்டார் கொண்டுவந்த இரண்டு முக்கியமான மசோதாக்கள் சட்டமாக அங்கீகரிக்கப்பட்டது. அவைகளின் ஒன்றினால், சட்டமறுப்பு இயக்கத்து ஆரம்பத்தில் அதைத் தடுப்பதற்கு வைசிராய் ஏற்படுத்திய அவசரச் சட்டங்களின் முக்கிய அம்சங்களைச் சேர்த்து, ஆர்டினன்ஸ் சட்டம் என்று ஏற்படுத்தியிருக்கிறார்கள். மற்றொரு தீர்மானத்தின் மூலம் அட்டாவில் இந்தியா கவர்மெண்டாரும் பிரிடிஷ் கவர்மெண்டாரும் செய்துக்கொண்ட வியாபார உடன்படிக்கை இந்திய சட்டசபையால் அங்கீகரிக்கப்பட்டிருக்கிறது. அட்டாவா ஒப்பந்தத்தை சட்டசபை மெம்பர்களடங்கிய ஒரு தனிக் கமிட்டியின் பரிசீலனைக்கு அனுப்பியிருப்பதைப் பற்றி முன் எழுதியிருந்தோம். அந்தத்தீர்மானத்தில் சில முக்கியமாறுதல்கள் செய்யப்பட்டிருக்கிறது. சட்டசபை மெம்பர்களில் 5பேர் அடங்கிய ஒருகமிட்டி ஒன்று ஏற்படுத்தி, ஒவ்வொரு வருஷத்திலும், இந்த உடன்படிக்கையினால் இந்தியாவுக்கு வரும் நன்மை தீமைகளை விசாரித்து அதன்பேரில் ஒரு யாதாஸ்து சட்டசபைக்குத் தயார்செய்ய வேண்டும்; மூன்று வருஷத்திற்குப் பிற்பாடு, அந்த உடன்படிக்கையின் பயன்களை ராஜாங்கத்தார் சட்டசபையில் தீர்மானமாகக் கொண்டுவந்து, அவைகள் சட்டசபைக்குத் திருப்திகரமாக இல்லாவிட்டால், சர்க்கார் உடன்படிக்கையை ஆறுமாதத்தில் ரத்துசெய்ய ஒப்புக்கொள்ள வேண்டுமென்றும, சட்டசபையில் அங்கீகரித்தத் தீர்மானத்தில் மாறுதல் செய்திருக்கிறது.

பர்மாவில் புதிதாகத் தேர்ந்தெடுக்கப்பட்ட சட்டசபையில், பர்மா பிரிவினை பிரச்னையைப்பற்றி, அதாவது பர்மாவை தனிராஜ்யமாக இந்தியாவினின்றும் பிரிக்கவேண்டுமா அல்லது வேண்டாமா என்பதைப்பற்றி சுமார் ஒரு வாரமாகத் தீவிரமாக நடந்த விவாதத்தின் முடிவில் பின்வரும் தீர்மானம் நிறைவேறப்பட்டது. பிரிட்டிஷ் பிரதம மந்திரி விவரித்துள்ள அரசியல் திட்டத்தின் பிரகாரம், பர்மாவைத் தனிராஜியமாக இந்தியாவினின்றும் பிரிவினை செய்வதற்கு பர்மியர்கள் சம்மதிக்கவில்லையென்றும், அல்லது ஐக்கிய இந்தியாவுடன், சாஸ்

வதமாகவும், நிபந்தனைகள் ஒன்றுமில்லாமலும், பர்மா சேர்ந்துக் கொள்ள சம்மதிக்க
வில்லையென்றும், தீர்மானத்தின் மூலம் தெரிவித்துக் கொண்டிருக்கிறார்கள்.
மேலும் பர்மாவுக்கு இதற்கு நலமான அரசியல் திட்டம் கொடுக்கும்வரை, பர்மா
வை இந்தியாவைவிட்டு பிரிவினை செய்வதை மறுக்கவேண்டுமென்றும், அப்படி
மேலான அரசியல் திட்டம் கொடுக்கும்வரை, பர்மா தன் இஷ்டப்படி விலகிக்
கொள்ளுவதற்கு ஸ்வதந்திரத்துடனும் மேலும் சில நிபந்தனைக்களுக்குள்பட,
ஐக்கிய இந்தியாவுடன் சேர்ந்துக்கொள்ள வேண்டுமென்றும், தீர்மானத்தின்
மூலம் தெரியப்படுத்தியிருக்கிறார்கள். தவிர, அந்தத் தீர்மானத்தின் மூலம்,
பிரிடிஷ் ராஜாங்கத்தாரை, கூடிய சீக்கிரத்தில், பர்மாவின் புதிய அரசியல் திட்
டத்தை, தீர்மானத்தில் கண்ட நிபந்தனைகளுக்குள்பட, நிர்ணயம் செய்வதற்கு
ஒரு மகாநாடு ஏற்படுத்தப்படி, கேட்டுக்கொண்டிருக்கிறார்கள். இந்தத் தீர்
மானத்தைப்பற்றி விவாதிக்கும்பொழுது, சட்டசபையின் ஒரே ஸ்திரி மெம்பா
ரான டாஜின் மியா என்பவர் தீர்மானத்துக்கு அனுகூலமாக, பர்மாவை இந்தி
யாவினின்றும் பிரிப்பதை எதிர்த்துப்பேசினர். தான், பர்மா இந்தியாவினின்று
பிரிந்த பிற்பாடு சுயராஜ்யத்தை யடையும் என்னும் பிரிட்டனுடைய வார்த்தை
யில் நம்பிக்கைக் கொள்ளவில்லையென்றும், பர்மா இந்தியாவினின்றும் பிரிவதால்
அநேக பிரதிகூலங்கள் ஏற்படும் என்றும் உரைத்தார். மேலும் இந்தியர்கள்,
பர்மாவுக்கு பிரிவினை வேண்டாம் என்னும் கக்ஷியாருக்கு தேர்தலில் பண உதவி
செய்தார்கள் என்பதையும் அழுத்தமாக மறுத்தார். முடிவில், சர்க்கார் பர்மாவை
இந்தியாவினின்றும் பிரித்தால், சவாண்ட் உட்டாமாவைப்போல், தானும்
சர்க்கார் நடத்தைத் தப்பிதமென்று பிரசாரம் செய்வாரென்றும், அதற்காக சர்க்
கார் தன்னைச் சிறையில் வைத்தால் பொருட்படுத்த மாட்டாரென்றும் பேசினர்.
இந்தத் தீர்மானத்தைச் சட்ட சபையில் விவாதிக்கு முன்னர், இந்தப் பிரச்னை
யைப்பற்றி சர்க்காருடைய எண்ணங்களை, பொக்கிஷ மெம்பர் சட்ட சபையில்
அறிவித்தார். அதாவது, பர்மியர்களுடைய உண்மையான நோக்கம், பர்மா
ஐக்கிய இந்தியாவில் ஒரு ராஜதானியாக இருக்கவேண்டும் என்று இருந்தால்,
அதை பிரிடிஷ் ராஜாங்கத்தார் மறுக்கப் போவதில்லை. ஆனல் அவர்கள் பர்மா
வுக்குப் பிரிவினை வேண்டுமென்று நிச்சயித்தால், பிரதம மந்திரி விவரித்த அரசி
யல் திட்டம் பர்மாவுக்குக் கொடுப்பதற்கு பிரிட்டிஷ் சட்ட சபையின் அனுமதி
வாங்கப்படும். மேலும், அப்படி ஒரு அரசியல் திட்டம் முடிவாக ஏற்படுமுன்
னர் பர்மியர்களின் அபிப்பிராயத்தைத் தெரிந்துக் கொள்ள ஸவுகரியங்கள் செய்
யப்படும். ஆனல் முக்கியமான அம்சங்களில், பிரதம மந்திரி வெளியிட்ட அரசி
யல் திட்டத்திற்கு அதிகமாக பிரிடிஷ் ராஜாங்கத்தார் போகமாட்டார்களென்றும்
தெரிவித்தார். ஆனல், மேற்கண்ட தீர்மானத்தை பர்மா சட்ட சபை நிறை
வேற்றி இருப்பதால், பிரிட்டிஷ் ராஜாங்கத்தார் இனி பர்மா அரசியல் திட்டத்
திற்கு என்ன நடவடிக்கைகள் எடுத்துக் கொள்ளுவார்கள் என்பதை இந்தியர்கள்
எதிர்பார்த்துக் கொண்டிருக்கிறார்கள்.

காந்திஜீ குருவாயூர் ஆலயத்தில், மற்ற ஹிந்துக்களைப்போல் ஹரிஜனர்களும்
உள்ளே போவதற்கு, 1933 வருஷம் ஜனவரிமாதம் 2தேதிக்குள் அனுமதி கொடுக்
கப்படாவிட்டால் தான் உண்ணுவிரதத்தைக் கைக்கொள்ளுவார் என்ற கோரிக்கை
யைப்பற்றி இதற்குமுன் எழுதி யிருந்தோம். ஆனல் சில காரணங்களினல்
மஹாத்மா காந்தி மேற்படி கோரிக்கையை ஒத்தி வைத்துவிட்டார் என்பதைக்
கேட்பதற்கு நாம் மிகவும் சந்தோஷப்படுகிறோம். இது விஷயமாக, குருவாயூர்
ஆலயத்தைச் சுற்றியுள்ள பிரதேசத்தில், மேற்படி ஆலயத்திற்குப் போகும்
ஜனங்கள் இதுவிஷயத்தைப்பற்றி என்ன அபிப்பிராயம் கொண்டிருக்கிறார்கள்

என்பதை ஓட் மூலம் தெரிந்துக் கொள்ள வேண்டுமென்ற எண்ணத்தைக் காந்திஜி வெளியிட்டிருந்தார். அவர்களின் பெரும்பான்மையோர், ஹரிஜனர்கள் ஆலயத்தில் பிரவேசிக்கக் கூடாது என்ற அபிப்பிராயத்தைக் கொண்டிருந்தால், தான் உண்ணாவிரதத்தை நிறுத்திவிடுவதாகவும் காந்திஜி தெரிவித்திருந்தார். மேற்படி எண்ணப் பிரகாரம், குருவாயூர் ஆலயம் மத்தியிலிருக்கும் பொன்னானி தாலுக்காவில் இதுவிஷயத்தைப்பற்றி வோட் எடுக்கப்பட்டது, பொன்னானி தாலுகாவில், தற்சமயம் குருவாயூர் ஆலயத்தில் பிரவேசிப்பதற்கு உரிமையுள்ள ஜனங்களின் தொகை சுமார் 65 000. இவர்களில், 27,465 ஜனங்களின் வோட் வாங்கப்பட்டது. மொத்த ஜனங்களின் தொகையில், சிறுவர்களைக் கணக்கிலிருந்து தள்ளிவிட்டால், வோட் எடுத்தவர்களின் தொகை. அநேகமாக வயது வந்தவர்கள் முழுமையும் அடங்கியிருக்கிறது என்பதற்கு சந்தேகமில்லை. இவர்களில் 7248 பேர்கள் தங்கள் அபிப்பிராயத்தை வெளியிடுவதற்கு மறுத்து விட்டார்கள். வோட் கொடுத்தவர்களில், மனிதர்களில் 7,505 பேரும் ஸ்திரிகளில் 8,064 பேரும் சாதகமாக, அதாவது ஹரிஜனர்கள் கோவிலுக்குள் போகலாம் என்ற கக்ஷிக்கு வோட்செய்தார்கள். அதாவது மொத்தஜனங்களில் 100க்கு 77 பேர்கள் ஸாதகமாக வோட் செய்தார்கள். மனிதர்களில் 1,282 பேர்களும் ஸ்திரீகளில் 1.300 பேர்களும் அதற்கு பாதகமாக வோட் செய்தார்கள். அதாவது 100க்கு 13 பேர்கள் ஹரிஜனர்கள் கோவிலுக்குள் போகக்கூடாது என்ற கக்ஷியை ஆதரித்தார்கள். மனிதர்களில் 908 பேர்களும், ஸ்திரீகளில் 1,108 பேர்களும், அதாவது மொத்தத்தொகையில் 100க்கு 10 பேர்கள் இரு கக்ஷியாலும் சேராதவர்களாயிருந்தார்கள். ஆகையால் இதிலிருந்து பெரும்பான்மையோர், ஹரிஜனர்கள் ஆலயத்தில் பிரவேசிப்பதை ஆதரிக்கிறார்கள் என்பது தெரிகிறது ஆனால் காந்திஜி தான் உண்ணாவிரதத்தை ஒத்திவைத்ததற்குக் காரணங்களை வெளியிட்டிருக்கிறார். ஆனால் ஹரிஜனர்களைக் கோவிலுக்குள் விடுவதற்கு சட்ட விஷயமாய் சில தடைகள் இருக்கின்றன இவைகளைச் சீர்திருத்த, சென்னை சட்டசபையில் ஒரு மசோதாக் கொண்டுவர டாக்டர் சுப்பராயன் அறிக்கை கொடுத்திருக்கிறார், அந்த மசோதாவை வைசிராய் ஆமோதிப்பதற்காக அனுப்பப்பட்டிருக்கிறது. இது விஷேடமாக சர்கார் வெளியிட்ட அறிக்கையிலிருந்து, வைசிராய் ஜனவரிமாதம் 15 தேதி வரை ஒரு விதமான பதிலும் வெளியிட முடியாதென்று தெரிவதால், இதன் காரணத்தினால் காந்திஜி தன் உண்ணாவிரதத்தை ஒத்திவைத்துவிட்டார். ஸ்ரீமான் கேலப்பனும் தன் உண்ணாவிரதத்தை ஒத்திவைப்பதற்கு சம்மதித்திருக்கிறார். மேலும் காந்திஜீ அறிக்கையில், பெரவாடாவில் ஹரிஜனர்களுக்கும் மற்ற ஹிந்துக்களுக்கும் ஏற்பட்ட உடன்படிக்கையை ஞாபகப்படுத்தி, அந்த உடன்படிக்கையை ஜாதி ஹிந்துக்கள் பூராகவும் நிறைவேற்றுவதற்கு, தன் உயிரையே ஹரிஜனர்களுக்கு அடைமானம் வைத்திருப்பதாக எழுதியிருக்கிறார். தீண்டாமை முழுமையும் ஒழியும் வரை, தனக்கும் தன் கொள்கையைக் கைப்பற்றியவர்களுக்கும், நிம்மதி கிடையாது என்றும், தீண்டாமை ஒழிந்தால்தான் ஹிந்துமதம் துளிர்த்து உலகத்தில் ஒரு பெரிய சக்தியாகும் என்றும் எழுதியிருக்கிறார்.

அமெரிக்கா தேசத்திற்கு பிரிட்டன், பிரான்ஸ், இடாலி, முதலிய தேசங்கள், பெரிய யுத்தத்தின்பொழுது வாங்கிய கடனுக்காக, திருப்பிக்கொடுக்க வேண்டிய வாயிதா டிஸம்பர் 15 தேதி வருகிறதென்றும், அப்படி அவர்கள் வாயிதாவில் கொடுக்கவேண்டியதினின்றும் மாப்புக் கொடுக்கவேண்டுமென்று அமெரிக்காவை கேட்டுக்கொண்டிருக்கிறார்களென்றும் நாம் முன் எழுதியிருந்தோம், ஆனால் அதற்கு அமெரிக்கா மறுத்துவிட்டபடியால், பிரிடிஷ் ராஜாங்

கத்தார் தாங்கள் கட்டவேண்டிய 195 லக்ஷம் பவுன்களுக்கு 95,550,000 டாலர்கள் அமெரிக்காவுக்குச் செலுத்திவிட்டது. பிரிட்டன், இடாலி, முதலிய ஆறு தேசங்கள் தாங்கள் அமெரிக்காவுக்குச் செலுத்தவேண்டிய 1250 லக்ஷம் டாலர்களையும் கொடுக்கத் தீர்மானித்தார்கள். பிரான்ஸ், பெல்ஜியம் முதலிய ஐந்து தேசங்கள் தாங்கள் கொடுக்கவேண்டிய 250 லக்ஷம் டாலர்களையும் கொடுக்கவில்லை.

ஸர்வதேச தொழில் காரியாலயத்திலிருந்து பல ராஜாங்கத்தார்களுக்கும் உலகத்திலுள்ள வேலையில்லாக் கஷ்டத்தை ஒழிப்பதற்கு சில வழிகளைப்பற்றி எழுதியிருக்கிறார்கள். வேலை செய்யும் மணி நேரத்தைக் குறைப்பதால் சௌகரியங்களேற்படும் என்று எழுதியிருக்கிறார்கள். உலகத்தில் சுமார் 300 லக்ஷம் ஜனங்கள் வேலையில்லாமலிருக்கிறார்களென்றும், இவர்களை ஸம்ரக்ஷிப்பதற்கு கவர்மெண்டாருக்கு மிகுந்த செலவு ஆகிறது என்றும், இவர்களுடைய சம்பள நஷ்டமானது சுமார் 40,000 லக்ஷம் பவுன்களென்றும் கணக்கெடுத்திருக்கிறார்கள். வேலையில்லாதவர்கள் ஒன்றும் சம்பாதிக்கவில்லையாகையால், அவர்கள் செலவழிக்கவும் முடியவில்லை. ஆகையால் இப்பொழுது உலகத்திலிருக்கிற பண நெருக்கடியால் வந்த வேலையில்லாமையானது, அந்த நெருக்கடியை மேலும் அதிகமாக்குகிறது என்ற அபிப்பிராயத்தை வெளியிட்டிருக்கிறார்கள்.

ஐர்லாந்து தேசத்தின் குடியரசுத்தலைவர், டிவேலராவின் வேண்டுகோளுக்கிணங்கி பிரிடிஷ்கவர்மெண்டார் தாங்கள் நியமித்திருந்த ஐர்லாந்தின் கவர்னர் ஜெனரலை ராஜிநாமா செய்யும்படி ஏற்பாடு செய்தார்கள். அதற்குப் பதிலாக இப்பொழுது, டானியல் பக்லி என்பவர், ஐர்லாந்துக்கு கவர்னர் ஜெனரலாக நியமிக்கப் பட்டிருக்கிறார். அவர் ஒரு கடை வியாபாரம் செய்பவர். இங்கிலாந்துக்கும் ஐர்லாந்துக்கும் ஏற்பட்ட உடன்படிக்கைக்கு எதிர் கக்ஷியைச் சேர்ந்தவர். 1916 வருஷம் ஐர்லாந்தில் நடந்த கலகத்தில் சேர்ந்தவர்களில் ஒருவர். இவர் கைதி செய்யப் பட்டு தீவாந்திரம் அனுப்பப்பட்டார். ஆனால் சீக்கிரத்தில் எல்லா ராஜீயக் கைதிகளுடனும் விடுதலையடைந்தார். அவருக்கு, கவர்னர் ஜெனரலுக்கு வருஷத்திற்கு ஏற்பட்ட 10.000 பவுன்கள் சம்பளமாக கொடுக்கப் பட்டாலும், அதில் ஒரு பாகத்தை சர்க்காருக்குத் திருப்பிக் கொடுத்து விடுவார் என்று தெரிகிறது.

ஔவையாரின் ஜீவிய சரித்திரம்

(C. V. சீதாலெக்ஷ்மி)

இங்கு கூடியிருக்கும் பெரியோர்களுக்கு என் மனப்பூர்வமான வந்தனத்தை அன்புடன் அளித்து சிற்சில வாசகங்கள் உங்கள் எல்லோருடைய முன்பாக சிறுமியாகிய யான் தெரிந்தவரையில் கூற தைரியம் கொண்டுள்ளேன்.

யான் எடுத்துக்கொண்ட விஷயம் யாதெனில் ஔவையினுடைய ஜீவிய சரித்திர மென்பதாகும். இது எப்படி இருக்கிற தென்றால் பிரமாண்டமான பாற்கடலை ஒரு சிறு எறும்பு நான் சாப்பிட்டு இதன் ருசியை சொல்லுகிறேன் என்பதைப்போல் இருக்கிறது

அன்பின்மிக்க பெரியோர்களை சிறுமியாகிய என் வாசகங்களின் இடையே பிறக்கிற குற்றங்களையும் சொற் சொற்குகளையும் கவனியாது விஷயங்களை கவனித்து என்னை இம்மாதிரியான வாசகங்களின் மேல் மேலும் சுறு சுறுப்புண்டாக ஆசிர்வதிப்பீர்களென்று வணக்கமாய் வந்தனம் செய்கிறேன்.

ஔவையாரின் பெயரைக் கேள்விப்படாத தமிழர் இரார். முன் காலத்தில் பெண்களும், நமது நாட்டில் கல்வியில் தேர்ந்திருந்தனர் என்பதற்கு ஔவையாரே போதுமான சாக்ஷியாவார். அவருடைய அருமையான வாக்கியங்களை ஆண் மக்களன்றி பெண்மக்கள் அனைவரும் படித்தறிந்திருக்கின்றனர். அவ்வம்மையாரைப் பற்றிய கதைகள் அநேகம் விளங்குகின்றன.

முன்னொரு காலத்தில், சோழநாட்டில், பகவன் என்னும் பிராமணர், ஆதி என்னும் புலச்சியை மணந்துக் கொண்டார். அவர்கள் இருவருக்கும் பிறந்த குழந்தைகளில் ஔவையார் ஒருவர். அக்குழந்தையே அருந்தமிழ் புலமை வாய்ந்த ஔவைப்பிராட்டியார். ஔவையார் பாணர் என்னும் ஜாதியில் வளர்ந்தமையால் ஜனங்கள் அவரை பாணர் என்றே கருதிவந்தார்கள்.

ஔவையார் சிறு வயதிலேயே கவிபாடும் சக்தி பெற்றிருந்தார். பல பெரியோர்கள் ஔவையாரைப் பொன் போல் போற்றி வந்தனர். ஏனென்றால், ஔவையாரிடத்தில் கல்வி, அறிவு, ஞானம், நன்நடக்கை முதலிய அறிய குணங்கள் அமையப்பெற்றிருந்தன.

ஔவையார் காலத்தில் ஒட்டக்கூத்தர், கம்பர், புகழேந்தியர் என்ற புலவர்கள் வசித்து வந்தார்கள்.

கம்பருக்கு ஔவையாரிடத்தில் அதிக நாளாக பொறாமை உண்டு. அதனால் ஔவையாரை 'அடீ' என்று சொல்ல விரும்பினார். ஒரு நாள் அவ்விருவரும் வயல் வெளியே போய்க்கொண்டிருக்கும்பொழுது ஆரைக்கீரையைச்சுட்டி, அவமதிப்பாக சொன்னார்.

"ஒருகாலில் நாலிலைப் பந்தலடீ"

என்று கூறி தாம் குறித்ததைக் கூறுமாறு ஔவையாரை நோக்கினார். அதற்கு ஔவை,

"எட்டேகால் லக்ஷணமே எமனேறும் பரியே
மட்டில் பெரியம்மை வாகனமே—முட்டமேல்
கூறையில்லா வீடே குலராமன் தூதவனே
ஆரையடா சொன்னையது"

என்று பாடினாள்.

அதனால் அவர் சுட்டியது ஆரைக்கீரை யென்றதோடு அடா வென்று மறைத்து அவமானப் படுத்தினார்.

இவர் காலத்தில் புகழேந்திப் புலவரன்றி மற்றப்புலவர் யாவரும் ஔவையாரால் தாழ்வாக நினைக்கப்பட்டனர்.

ஔவையார் காலத்தில் ஒட்டக்கூத்தர் என்னும் பெரிய புலவர் வசித்து வந்தார். அவர் மிகவும் கர்வமுடையவர். ஒரு நாள் புகழேந்திப்புலவரும், சோழராஜனும், ஒட்டக்கூத்தரும் வீதிழியாக உலாவிச் செல்லும்போது ஔவையார் தனது இரண்டு கால்களையும் நீட்டி, உட்கார்ந்திருந்தாள். அவர்

சோழராஜனைப் பார்த்த உடனே ஒருகாலை மடக்கிக் கொண்டார், புகழேந்தி புலவரைப் பார்த்த உடனே இரண்டு கால்களையும் மடக்கிக்கொண்டார். அவர்களுடன் கூடிவந்த ஒட்டக்கூத்தரைப் பார்த்தமாத்திரத்திலோ மடக்கியிருந்த இரண்டுகால்களையும் நீட்டிக்கொண்டார். ஏன் அப்படி நீட்டிக் கொண்டார் என்றால், ஒட்டக்கூத்தர் மிகவும் தான் என்கிற கர்வம் பிடித்தவர். அதனால் ஔவை அவருக்கு மரியாதையாகக் காட்டிக் கொள்வதில்லை. அதனால் ஔவைக்கும், ஒட்டக்கூத்தருக்கும் எப்பொழுதும் ஆகாது. ஔவை புகழேந்திப் புலவரைக் கண்டவுடனே இரண்டு கால்களையும் ஏன் மடக்கிக் கொண்டாரென்றால், அவர் புலவர்களிலெல்லாம் மிக்க புலமை வாய்ந்தவர். அதனால் ஔவை புகழேந்தியாரிடத்தில் தக்க மரியாதையுடன் நடந்துக் கொண்டார். அதனாலே அன்பு மிக்க பெரியோர்களே,

"மன்னனும் மாசறக் கற்றோனும் சீர்தூக்கின்
மன்னனிற் கற்றோன் சிறப்புடையோன்—மன்னர்க்கு
தன் தேசமெல்லாமல் சிறப்பில்லை கற்றோர்க்கு
சென்ற விடமெல்லாம் சிறப்பு"

என்ற இச்செய்யுளும் ஔவையாராலேயே இயற்றப்பட்டதுதான். எங்களுடைய பூர்வ புண்ணியத்தின் பயனாக எங்களுக்குத் தகுந்த இருப்பிடம் ஏற்படுத்தப்பட்டிருக்கிறது. அதற்கு "ஔவையார் நிலையம்" என்ற பெயர் வழங்குகின்றது. அநேகருக்கு ஔவை என்று ஏன் பெயரிடப்பட்டிருக்கிறதென்று விளங்கவில்லை. ஏனென்றால், ஔவை பிராட்டியார் கூழுக்குப் பாடினபோதிலும், நல்ல கல்விபயிற்சியில் தேர்ச்சி பெற்றிருந்தார், அவர் கூழை குடித்திருந்த போதிலும், அவருடைய பெயர் நமது இந்திய தேசமெங்கும் பரவி புகழ் பெற்றிருக்கிறது. ஆகையினாலே நீங்களெல்லோரும் எங்களுக்கு ஔவையார் போல் நல்ல கல்விபயிற்சியும், குணமும், புகழும் உயர்ந்தோங்கி வளரும்படி ஆசீர்வதிக்க பிரார்த்திக்கிறேன்.

இவ்விஷயத்தை சிறுமியாகிய நான் என் சிற்றறிவினால் மொழிந்த இவைகளை அன்பின் மிக்க பெரியோர்களாகிய நீங்கள் எல்லோரும் அங்கீகரிக்கும்படியாகத் தாழ்ந்த வணக்கத்துடன் கேட்டுக்கொள்ளுகிறேன்.

TELUGU

అవ్వయారు గురించి

ఆర్యులారా, మహామహులు తల్లులారా, నే నిప్పుడు తెలియజేసుకొనబోవు విషయ మేమన పురుషాదులేగాక విద్యాభివృద్ధికి స్త్రీలకుగూడ ప్రయోజనాధికారము లున్నవనియు ఇందులకు తార్కాణము విద్యాప్రవీణురాలగు మన అవ్వయారుగారియొక్క ఇంకను అనేక భారత నారీమణుల చరిత్రలే మనకు సాక్షి భూతములు. ప్రస్తుతము అవ్వయారుగారియొక్క శుద్ధమైన చరిత్రమును, నాయొక్క అల్ప ధైర్య సాహసములతో తమవంటి మహామహుల యెదురు నిల్చి చెప్పబోవుచున్న విషయములలో తప్పుల క్షమించి మావంటి అనాధ బాలికల రక్షణా నిలయాభివృద్ధికిగాను నాయొక్క ప్రార్థనకు కృపతోడ వినగలందులకు నాయొక్క ప్రార్థన.

చోళదేశమున బగవాన్ అని యొక బ్రాహ్మణు డుండెను. ఆ భగవాన్ ఆది యను పంచమ స్త్రీని వివాహమాడెను. ఆది యను పంచమ స్త్రీ దైవభక్తురాలై మంచి సుగుణములచే భర్త ఆజ్ఞానువర్తియై యుండిన కొంతకాలమునకు వారికి సంతాన ప్రాప్తి ఆయెను. కొందరు పుత్రులును పిమ్మట యొక పుత్రికయు కలిగెను. ఈయొక్క పుత్రికయే మాయొక్క నిలయాభి నామధేయురాలగు అవ్వయారు. ఈమె దినదినాభివృద్ధి మిక్కిలి చిన్నవయస్సునందే విజ్ఞానవతియై సకల విద్యలయందును ప్రవీణురాలని ప్రసిద్ధి చెందెను. ఎక్కువకాలము జీవించి యుండుటచే అవ్వయారు అనే నామధేయము ప్రసిద్ధి పేరాయెను. ఈయమ బాల్యమునందే జ్ఞానాభివృద్ధియందు శుక్రాచార్యునివలెను, క్షమయందు భూమిని పోలియు, ధైర్యశ్రర్యములందు అర్జునుని మించియు గృహకార్య నిర్వాహములలో లక్ష్మికి సాటియై, స్త్రీకోటికి ఉత్తమ మార్గదర్శియై యుండెను.

ఈమెయొక్క నిష్కళంకమైన చరిత్రములును పవిత్రోపదేశములను శ్రద్ధతో గ్రహించిన స్త్రీ పురుషాదులు అనేకులు గలరని అవ్వయారుగారి జీవిత చరిత్రములలో తెలియుచున్నది. అవ్వయారుకి తనవలె స్త్రీ పురుషాదులు విద్యాభివృద్ధులు కావలయునని ఆమెయొక్క ఆశయము. అందులకుగాను ఆమెయే స్వయముగా ప్రతి గృహమునకు పోవుచు పాటలును, పద్యములు పాడుచుండెను.

విద్యని గూఢ గుప్తమగు విత్తము రూపము మానవాళికిన్
విద్య యశస్సు భోగ కరి విద్యగురుండు విదేశబంధుఁడున్
విద్య విశిష్టదైవతము విద్యకుసాటి లేదిలన్
విద్య నృపాల పూజితము విద్య నెఱుంగనివాడు మర్త్యుఁడే.

ఇట్లు పవిత్రోప దేశములను ప్రతి గృహమునకు మానవసేవ చేయుచుండెను. ఆ యూరియందు బట్టకూతురు అనే యొక పండితు డుండెను. ఆ పండితునకు తనకు మించినవారు లేరనియు అవ్వయారుయొక్క విద్యాభివృద్ధిని చూచి యోర్వలేక పరాభవము చేయవలెననెడి యోచనతో యుండెను. ఇట్లు బట్టకూతురీయొక్క అభిప్రాయమును అవ్వయారుకూడా గ్రహించియున్నందున వీరిరువురికి మనస్పర్థలు జేసియుండెరి.

ఇట్లుండ ఒకనాట రోజున చోళరాజును పుగళేంది పులవరను బట్ట కూతుర్ వీరు మువ్వురును విహారార్థమై బయలువెడలి అవ్వయారు యుండేవీధిని వచ్చుచుండిరి. ఆమెయొక్క గృహమున వెలుపల తిన్నపై కూర్చుండి వీరిరాకను చూచినదై ఆ సమయము రెండు కాలు చాచుకొనియుండెను. ఆ మహాత్మురాలు రాజుని చూచి ఒక కాలు ముడుచుకొనెను. పుగళేంది పులవురుని చూచి రెండుకాలు ముడుచుకొనెను. బట్టకూతురుని చూచిన క్షణముననే రెండుకాళ్లను బాగా చాచు కొనెను. ఈమూడు ప్రదర్శనములను చూచి రాజుతో ఆశ్చర్యముతో ఇందులకు కారణము వివరముగా తెలియ జేయుమని అవ్వయారుని అడిగెను. అందులకు అవ్వయారు ఈ దిగువ తెలియుజేసెను:—

1. రాజులకు తమయొక్క ప్రజలు గౌరవించెదరనియు
2. విద్యావినయ సంపన్నులగు పండితులకు ప్రపంచ మంతటను గౌరవ పూజ్యము వుండుననియు
3. గర్వభంగమునకుగాను మూడవ ప్రదర్శనమనియు బదులు చెప్పెను.

ఇట్టి ప్రదర్శనములేగాక ఆమెయొక్క పవిత్రోప దేశములును అనేక వృత్త చరిత్రములును గలవు.

మీయొక్క పూర్వజన్మ పుణ్యముచే మీ యిడుములు నివర్తి చేయుటకుగాను యిట్టి పవిత్రనామముగల మీకీ నిలయము లభించినందులకు మీ బాలికలందరును విద్యావినయ భూషితులమై వుత్తమ ప్రవర్తనగలవారమై మీ నిలయము దినదినాభి వృద్ధిని చెందవలయునని ఆ పరమేశ్వరుని, మీ నిలయాభివృద్ధికిగాను మహోపకార సహాయులగువారికిని మా కృతజ్ఞతతో ప్రార్థించుచున్నాను.

జి. రాజమ్మ.

Review

The November issue of Stri Dharma contains the instructive and interesting address delivered by Lady Mirza M. Ismail at the All India Women's Conference held in Madras, and the resolutions passed at the Conference. The annual report of the Association presents a record of useful activities. Mr. Thakkar, General Secretary, All India Anti-untouchability Leaegue, in an appeal, adumbrates the lines along which the League proposes to work. The League will establish Provincial branches and make a close study of the civic disabilities of the depressed classes, (which vary from place to place) and do propaganda work to bring about a change in the outlook and mentality of the Caste Hindus. Mrs. Rama Bai Tambe, M. L. C. gives an account of the newly started College of Arts for women at Nagpur. The extracts from the report of the Lady Willingdon Training College record a year of interesting experiments. The magazine also brings together cases which have arisen under the Sarda Act. It also publishes an appeal from M. Romain Rolland for mobilization against War and another from Mahatmaji addressed to South India for the removal of Untouchability. The magazine keeps up its usual standard.

—Swarajya